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BIBLE MONITOR

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT CAN I DO?

What can I do for my Lord and Saviour in 1966? Upon looking over the instructions for membership in the church, we note a number of things which we each have promised man and God, as we started to so live until death that we might inherit an eternal Home.

Practice observance of the commandments of the New Testament. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak," John 12:49-50. Christ came as "God with us" to reveal unto man the Will of our Heavenly Father. We can each be assured that the teachings of Christ are the Words of our God. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14:23. Dear read-

er, Do you realize the weight of the statement of Jesus? "If a man love me, he will keep my words," as Jesus looks upon our record throughout our life, it will not take long to determine whether we are His follower or not.

Live truthful exemplary lives among our fellowman. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 1:18. Dear reader, we find some more definite facts "whosoever is born of God sinneth not." This is a sharp statement and no doubt would be denied by each of us, were some man to thus command; but what are we doing about this command of God? Notice, "keepeth himself" or were we expecting Christ to always keep us? Perhaps we have a big job to do in 1966. Does anyone doubt but that, if we do the best we are able to avoid sin, that Satan will have no power over us.

Labor for the physical and spiritual good of those we come in contact with. "And the King shall ans-

wer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. 25:40. Were we aware of the fact that Christ knew what we did and how we treated one another, even those whom we considered little or not worthy our help? We are told that our hairs are all numbered and that one sparrow does not fall without God knowing it. How does our record look, pertaining to our contact with others?

Pray for each other and aid each other in sickness or distress. We are commanded to pray for even sinners, how about our prayers for each other? "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts 20: 35. Do you feel that God has blessed above that which you deserve, above that which you need? What are you doing for those who are not so well blessed? For one reason or another some individuals are weak, so in one way and some in another. What am I doing for those who are unfortunately weak? yes actually what am I doing for Christ, according to the opportunities which I have?

Preserve the unity of the New Testament faith. "As we said before, so say I now again, If any man preach any other gospel unto you

than that ye have received, let him be accursed," Gal. 1:9. There is great danger in the witness which we leave with men. With death in sight, Christ prayed fervently that His followers, might be one even as He and the Father are one. Christ only taught one faith, practice and example. His followers either stayed with Him or they were lost unto Him. What can followers of Christ hope to gain by being divided, either in faith or practice?

Walk together in christian love. God is love. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," 1 John 3:14. Even the carnal man fears death, should not the spiritual man fear death much more? Do we realize that lack of brotherly love can bring death very suddenly? Our love for one another should be so much, that it would be impossible to keep us from walking together.

Strive for advancement of the church in knowledge, holiness and prosperity. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2:42. Strive and continue steadfastly are strong, active words. Knowledge, holiness and prosperity covers a large field of the activities of the church. How much can I help the advancement of the church in 1966? Will it not be necessary for me in-

dividually, to first advance in knowledge, holiness and spiritual prosperity?

Use our talents and influences that others may accept Christ as their Saviour and obey His commandments. In fact our entire christian activity is summed up in, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen," Matt. 28: 19-20. We might take considerable space to note, that observance of this commandment includes many efforts and channels. Into which of these will I use my talents and influence in 1966?

REDEMPTION

Rev. 14:3, "And they sung as it were a new song. And no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth." These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men. Rev. 5:9, "And they sung a new song . . . For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation." That they may adorn the doctrine of God our Saviour in all things.

Tit. 2:11, 13-14, "For the grace of God that bringeth salvation hath appeared to all men. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Tit. 3:4-7, "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace; we should be made heirs according to the hope of eternal life." We are redeemed by the precious blood of Christ. Rom. 3:22-24, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. For all have sinned, and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood."

Eph. 1:5-7, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory

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of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Col. 1:13-14, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (the Lord Jesus): in whom we have redemption through his blood, even the forgiveness of sins. That ye might walk worthy of the Lord, unto all pleasing being fruitful in every good work, and increasing in the knowledge." Gal. 3:13, "Christ hath redeemed us from the curse of the law." Yet many hang on to the old law for salvation. Gal. 4:3, "When the fullness of time was come, God sent forth his Son . . . to redeem them that were under the law, that

we might receive the adoption of sons." So the Jewish nation or Israel must come by the way of the Cross, must repent and believe the Gospel.

1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The apostle Paul was talking to the Jewish nation as well as to the Gentiles. Unto them which are called, both Jews and Greeks, we preach Christ the power of God, and the wisdom of God. Ye were redeemed by the precious blood of Christ, as of a lamb without blemish and without spot. Seeing ye have purified your souls in obeying the truth. By the which we are sanctified, through the offering of the body of Jesus Christ, once for all. Eph. 4:30, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Awake thou that sleepest and Christ shall give thee light. See that ye walk circumspectly, redeeming the time. Wherefore be ye not unwise, but understanding that the will of the Lord is.

I think of my blessed redeemer,
Redeemed and so happy in Jesus.
Precious indeed is the Saviour to me,
Redeemed by His infinite mercy.

I have been redeemed by love divine,

Redeemed by the blood of the Lamb,
Redeemed I love to proclaim it,
Redeeming love now is my theme.

Are you washed in the blood of
the Lamb,
In the soul cleansing blood of the
Lamb?

Redeemed with the precious blood
of Christ,

His child I want forever to be.

Bro. Wm. N. Kinsley
Hartville, Ohio

MACEDONIA

On July 25. it was our christian pleasure to have Bro. and Sister George Replogle worship with us at South Fulton, Ill.

Quote: In the golden City there shall be no sin. Our finest earthly cities are full of sin. The golden city has something we know nothing of in this world. Thanks be unto God, as you and I have the confidence of a promise, to those who do His will and will inhabit this City.

Sin is the cause of all unhappiness. Every disappointment, sorrow and trial comes from it. The golden City has no tears or sorrows. I hope this knowledge gives us hope, courage and the enthusiasm to gain that City. We like to live in cities with all the modern conveniences, but they are nothing compared to a sinless eternity with our King.

Psa. 86:12, David had many experiences, both good and bad. He realized and acknowledged God was higher than he was. He wanted God to hear him and to come to aid him in his low condition. We sometimes see men whose lives speak out their belief, that they have no need of Him. David said, "I am poor and needy." He did not need this world's goods. He felt his need of God. Often we do not realize the depth of our need for His strength to help us in trials. God will help solve our problems of each day. We are not to fear or compromise issues of government and life. Without God's help we cannot overcome the adversary. If you and I could really feel the need of God, we would pour out soul unto Him.

When we are disabled in this physical life, we are willing to spend all our money for doctors to restore our health. David had the same thought in a spiritual way. He begged the Lord to heal him. There is evil all about us continually. We need the presence of God to keep us safe. I believe God heard David's prayer. With our contrite heart we too, can ask for help and He will hear us. God has made provision that His Son be an advocate for us. When we have done something wrong we have access to the Throne of Grace, that we may be restored.

Do we want God to preserve our soul? To keep us from all uncleanness and all unholiness? We can-

not live for the Devil one day and for God the next. We must live as did Jesus, "to always please my Father." A true follower wants to please God. When we think of preserving our health, we are willing to trust the surgeon for a major operation, even on our heart. We take much medicine and give up willingly the time from our work to get to the hospital. We have faith that the procedure will make us well again.

On the spiritual side, Jesus gives us a prescription to be saved. He tells us what we must sacrifice to be made spiritually healthy. We have to have Jesus preserve our soul, as doctors restore our fleshly bodies. We are willing to pay the price to the last dollar, of our faith and confidence in earthly doctors.

You do not need silver and gold to preserve your soul. All it takes is a contrite heart. Oh if we could only feel our need. How insignificant the material is in this world that we prize so highly. It is for nothing more than to destroy our soul. There shall be many who come to the Saviour and say, "We have done many wonderful things in Thy name". Yet now we feel no need of God. It is a very important matter how we look upon our need for Jesus.

Rom. 12:1, "Present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." The only thing that causes us to think God's commandments

are unreasonable is the Devil. It is not the will of the Father that any perish. The Devil makes us think differently. We have the same merciful, powerful, loving God that David had. Jesus said, "Be of good cheer, I have overcome the world." He (Christ) that is in you, is greater than he (Devil) that is in the world. If we want our soul preserved, live for Christ and He will overcome Satan's forces.

Whether you and I live long or short, wise or ignorant, God said, "My Word is forever settled in heaven." Jesus did not die only a mortal death. He died the death of the Cross. He tasted death, hell and the grave for us. That we may go free, have life and have it more abundantly. It takes more than man's power to preserve our soul.

He that doeth the Will of God will abide forever. The Devil likes to make us believe we do not need to get excited about salvation. We do need to be serious and consider it of the utmost importance. Some say you cannot live honestly these days. But you can, for Jesus said, He will be with us unto the end of the world.

When we see through the eye of faith, the great contrast of the two ways enlightens us. I am glad we can see clearly what God has made possible for the believer. God is so concerned and merciful that He does not want us to miss that beautiful City. He created man and

his family to glorify Him and to prove He is more powerful than Satan. Thanks be to God that He was willing to send His Son, who had no sin and knew no guile.

John experienced wonderful things on the Isle of Patmos, to help us to see that God's Word is a reality. It tells us that the Books will be opened. Our deeds and thoughts are being recorded. Another Book is the Lamb's Book of Life. A record is kept in Heaven of the things of this world which we have cut off for Christ. Some think it is an exaggeration and impossibility to burn day and night in fire. That is a tale to lead us away from responsibility. God's word is the only true record we have. It gives true illustrations and true commandments. Remember the rich man. Do you think he did not know what he was talking about, when he lifted up his voice from hell?

John 14:2 tells us, In my Father's house are many mansions. I go to prepare a place for you. If the story of the rich man in Luke 16:23 is not true, then the story of mansions in Heaven is not true either. Isn't it worthwhile to serve Him in love and deed? The way Jesus did when He was on earth, so we may be worthy to have part in that beautiful City? The Devil will not be there to trouble us.

We hope it is our desire to feel our need for God. All the Devil can do to make life easy and pleasant

upon this earth, cannot be compared to the joy in that beautiful City. There is some carnal pleasure in sin, but only for a short season.

Sister Elta K. Blythe

822 W. Calhoun, Macomb, Ill.

TO CRITICIZE OR TO BE CRITICIZED

HOW TO TAKE CRITICISM

Regardless of what we do or what we are, we are going to be criticized by someone at some time. If we have learned how to take criticism, we will be prepared to receive it.

First of all, we need to accept a certain amount of criticism as inevitable . . . you cannot please everybody, and . . . you will be censured no matter what you do or how you do it.

When criticism does come, we need to examine it carefully to see how we can profit from it. It is a mistake to assume that all of our critics are wrong. Regardless of the critic's motives, or his choice of place and time to criticize, we need to train ourselves to profit from our critics instead of letting them upset us. Someone has said, "If the criticism is untrue, disregard it; if it is unfair, keep it from irritating you; if it is ignorant, smile; if it is justified, learn from it."

We can avoid some criticism by making sure we are understood. Much, if not most, criticism is the

result of misinformation or misunderstanding. We can stop much of this if we will not only be sure that we are right, but if we will also be sure that people know what we are doing and why.

Above all, we must never let our critics cause us to quit doing good. If we do, we sin. James said, "To him that knoweth to do good, and doeth it not, to him it is sin." Jesus warns us in the parable of the talents of the danger of doing nothing.

We must also guard ourselves, lest we become victims of self-pity. The person who is so wrapped up in himself that he cannot see beyond his own wounds is a pitiful creature. None of us has been criticized nearly so much or as unjustly as Christ, yet we see no self-pity in Him.

Each of us should be very careful to see that our criticism of others is constructive—all of us need constructive criticism. This means we will go to the persons themselves. Then when we are criticized, let us not let it tear us down, but let us profit by it in becoming more forgiving and patient and improving in those areas where our critics are right.

20th Century Christian.
Sel. by A. G. Fahnestock

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Any cult that adds to or takes from the Word of God, is false and dangerous and is the deception warned of by Jesus.

NEWS ITEMS

APPRECIATION

We wish to express sincere appreciation to each one who has contributed an article for the Bible Monitor during the year 1965. May the Lord bless you and direct you to contribute more articles in 1966 than you have in 1965. We wish to also express thanks to each one who has sent in selected material during the year 1965. Many of these articles are very elevating and the small fillers make up a necessity for editor and printer.

We wish to express thanks for the many letters of greetings and encouragement during the year. We welcome letters of correction and criticism for the year 1966, when sent in a Christian spirit. These help to keep us on the Gospel track. Pray for us that the Holy Spirit will direct through the duties and problems of life.

—Editor and Wife

A NOTE OF THANKS

I take this means to thank all the brethren and sisters for your generous giving, in the shower given me. May the Lord bless and richly reward you. In Christian love,

Sister Bertha Dorsey

BETHEL, PA.

The Bethel congregation held its fall Lovefeast with all-day services on Oct. 31. We were blessed with good weather and good attendance.

Visiting ministers: Adam Fahnestock, A. B. Keller, LaVerne Keeney and Allen Eberly of Lititz; Jacob Ness of Shrewsbury; Foster Shaffer and Joshua Rice of Mt. Dale; Paul Goodling of Waynesboro; Ray Shank of Mechanicsburg and Ben Klepinger of Englewood, Ohio. These brethren brought us many good thoughts.

In the evening 125 surrounded the Lord's table with Bro. Ben Klepinger officiating. We want to thank all those who came and enjoyed the day with us, also the visiting ministers and invite everyone back again.

Sister Darlene Longenecker, Cor.

EVALUATING THE NEW YEAR

I must work . . . while it is day, John 9:4.

Time is God's mystery. Yesterday is a part of the past eternity and can never be recalled. Into the tomorrow we mortals can never tread. There is a small moment between the two eternities which we call time. It is in this "time," in the here and now, in the conscious present, that we must meet the challenge of Satan, and decide for weal or woe as we are headed for the unreachable future. As the soul embraces the overtures of mercy in this "acceptable year of the Lord" all dread of the untrodden future will vanish.

In this world of sense and time we think in terms of years, months, weeks, days, hours, minutes, and seconds. These time marks are rooted in God's creation, Gen. 1:14. We have to look to the calendar, chronometer, or perhaps the sandglass. All this speaks of earthly limitations. Last year's calendar will be laid away. The chronometer must be rated, the hourglass turned about. In this sensual world, events move in cycles. The writer of the Book of Ecclesiastes observes the natural world and sees that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Arthur T. Pierson in his book, "Many Infallible Proofs," page 145, says: "Everything human has a limit to its apparent perfection. Trace it far enough, and you will find defects, if not deformities. Everything born of man or produced by him is faulty, mixed up with error. Our watches we correct by the chronometer and the chronometer must be regulated by the sun: for 'beneath the stars nothing goes right.' But God's law (the Bible) reveals no defects. It has no limit to its perfection." God's law of variation pervades all His marvelous creation. Here is beauty and unity in diversity. As we note the measures of time, "seasons . . . days, and years," Gen. 1:14, and enjoy the fruitage and beauty of the earth,

which such changes bring under His blessing, we are vividly reminded of God's goodness to man and all creation. The true child of God, "whose conversation is in heaven," still has a claim to that spot in the Garden of Eden which is pleasant to the sight and good for food, as he continues his pilgrimage under the shelter of the tree of life. As God marks off our allocated span of life in "seasons . . . days, and years," we are made sensible of our standing before His all-seeing eye. God in His foreknowledge has drawn the line when "seasons . . . days, and years" shall be no more. The "mighty angel" has proclaimed it, "that there should be time no longer," "there shall be no further delay." "When the mystery of God is finished, time itself shall be no more, as being the measure of things mutable, but all things shall be at length forever fixed, and so time itself shall be swallowed up in eternity" (commentary on Rev. 10:6).

Once again the planet on which we now live has completed its course in its orbit through immense space around the sun to a certain point in the heavens in relation to the fixed stars, and we call it a New Year. We greet each other with a "Happy New Year," perhaps scarcely stopping to think what it all implies. What footprints have we left, good or bad, in the year just past, for others to follow? What are we going to do with this time

extended, "if the Lord will" that we live through 1966? Let us note a number of things that should first claim our attention in this religious crisis.

1. *The challenge of the fainting multitudes.* Our Lord looked on them with compasion, Matt. 9: 36-38. The teeming millions of today, who know not the true God nor Him who is the Way to find the Father, are a loud call to the individual Christian through the coming New Year. Our Lord's method to meet this challenge should be our method. Jesus said: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." A lot more praying to "the Lord of the harvest" through the coming year would be greatly in order with our Lord's holy will and purpose—"that the world through him might be saved." Perhaps our prayer habits as a church need to be altered some.

There is a noticeable trend in our public prayers to preach to God. Let us stop preaching to God in our public kneelings and instead get somewhere "alone with God," take the advice of our Master, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Part of that reward will be to make our public prayers more fervent and to the point. May the New Year be a year of much

kneeling and prayer in our closets. The Father will send the reward. He promised it. That promise is more firm than heaven and earth. The Christian church has the power to stay the wave of atheism through the might weapon of prayer (II Cor. 10:4-5) in appealing to "the Lord of the harvest to send forth labourers into his harvest" to "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Why not make the coming year a period of special prayer, Scriptural fasting, and brotherly sharing to frustrate this crisis of the age—godless communism?

2. *A time of unprecedented opportunity.* The Christian is charged "to do good unto all men," Gal. 6:10, as he has occasion. Our Lord thought and spoke in terms of "the world," Matt. 13:38. The Holy Ghost operates from Jerusalem to the "uttermost part of the earth," Acts 1:8. Given to men today are worldwide means for the spreading of the Gospel and the maintaining of "good works." The high-speed printing presses for making Bibles, coupled with modern rapid transit, present a great opportunity. The Laubach literacy campaigns should make the church feel responsible for the thousands who have learned to read that they get the right book, the Bible, first of all to read. Every

last one of us has a first responsibility to the "home circle," but our accountability, with prayer, or means, or both, girdles the globe. Truly, God has given to the Christian church of this generation the privilege to be a "Good Samaritan," not only on the Jericho road, but "unto the uttermost part of the earth." To us church people of America, having a spiritual heritage and an abundance of wealth, surrounded with many modern conveniences, and faring "sumptuously every day," this is the time, this New Year, to continue to remember the displaced persons to the point of sacrifice.

3. *The extraordinary privilege.* The world today is youth conscious. Governments have their eyes on the young people to train them for military service in the vast fighting hordes being maintained by the nations. The young people of this generation are under the powerful influence of well-planned war propaganda. War is glorified in a very insinuating way. Many religious books, by notable authors, are ninety-nine per cent Scripturally sound, but there is that one page, or perchance a catching illustration, referring favorably to war and its man-made glory, and the young reader is debating in his mind whether, after all, the Church is taking a wrong position as to war and military training. Perhaps the good Gospel sermon preached by a popu-

lar radio preacher who has no conscience on war is still more subtle. More people get it by air, and many young people do not read religious books. The most unread get the propaganda over the air waves. I venture to say, that no young man, unsettled in his convictions as to war and military training, will listen long to the fervent prayers of a great radio preacher as he pours out his heart for the success of the boys in the armed forces, until he feels that he should go to war too. "How readest thou?" saith the Lord. Again He says, "Take heed therefore how ye hear." Are we, as church leaders and parents, aware of the powerful influences of the above-named means on the hearts of young Christians to make them military minded?

We are thankful to God to live under a government that recognizes the tender conscience of every Christian young man. Every young man who has completed the special form for conscientious objectors (No. 150) in making his claim to be exempt from military training, has in effect said to the "powers that be," I believe in a Supreme Being whose precepts to me are superior to those arising from any human relation or authority. This puts the conscientious objector under an obligation. The young brother who is deferred from military service for conscience' sake, should consider it a privilege to do some-

thing in a sacrificial way for the public welfare of our "goodly land" while our neighbor's boys are taken into the army. This is the unusual opportunity for the younger generation on this New Year's day and through the year and perhaps years to come. Anyway, this is the time to start thinking along the line of making some sacrifice for the welfare of others. Our government and our communities have a keen eye on the young man that is left at home while others fight and die on the battlefield. Here is an opportunity of which many young people of draft age have already made use, and thus have shown to the world that they are willing to sacrifice for the spiritual welfare of destitute souls. We encourage other young men to do likewise. This is the time to think in terms of sacrifice. May we all thus evaluate the New Year and "work while it is day, for the night cometh when no man can work."

Sel. from Christian Monitor

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If we claim to be saved, and yet do as other people do, what are we saved from?

—o—

If you always tell the truth, you will never have to remember what you have said.

—o—

Be not deceived. Arsenate of lead and pancake flour look alike — so false doctrine can be deadly.

CHRISTIANITY

Christianity is the guarantee of eternal life through the atoning death and bodily resurrection of Jesus Christ the Son of God. This Gospel which the Holy Ghost sent down from heaven is the power of God, to rescue our lives from the guilt of sin and from the habits of living in sin.

This eternal life is obtained by being born of Eternal Parentage. When we learn and accept the Word of God, the Holy Spirit brings a conviction that we are sinful and need to be saved from judgment. When we receive Jesus into our hearts by faith and we are baptized for the forgiveness of our sins, we become a new and divine creature.

Jesus says, "Ye must be born again." "He that believeth and is baptized shall be saved; he that believeth not shall be damned." This nearness to God brings the only true peace of mind, and the only everlasting joy in the heart that a person can experience. It is a revelation from God, a fellowship with Jesus and those of like precious faith.

The wisdom of Jesus, to be right with God, becomes our glad will. The holy, sinless life of Jesus becomes our imputed righteousness. The Holy Spirit hovering over; God makes Jesus our sanctification; and the resurrection redeems our

bodies and makes them like His glorious body.

This new, divine life in us has a spiritual hunger and thirst for God. The Word of God is food for the soul, and his Spirit is always present in the assembly of the saints, and it is very necessary for the new-born Christian to be regularly at the service of God. He belongs to God's company, he is a citizen of the future eternal kingdom, he needs the constant love and fellowship of the saints. Without this eternal life abiding in us, life is a dismal failure no matter how much pleasure it gives now, for it soon comes to an end.

He that has forgiveness of sins, and the joy of heaven in his soul loves to sit at Jesus' feet and hear Him say: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day," John 6:37-40.

There are many pagan religions, but they cannot save a soul from hell. They cannot even produce a

holy life. Only the Holy Spirit can do that. True Christians are the salt of the earth and the light of the world. Religion that claims to be Christian, but denies that Jesus is God the Son, is worse than paganism; it is guilty of murder of the souls of men.

THE MISTAKE OF THE WORLD

Gen. 4:16, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."

Cain turned his back toward God. He became a man of this world. He made the great mistake which the people are making and have been making, i.e., trying to be happy out in the world away from God. This is the world's greatest mistake. These children of Cain thought and are still thinking that true happiness comes from without, when His Word tells us that happiness comes from within due to the presence of God. Due to this wrong idea, that of trying to be happy out in the world away from God, people today are following in the way of Cain. Jude speaks about them saying, "They have gone in the way of Cain."

Let us see how Cain tried to be happy out in the world away from God, Gen. 4: (1) v. 17, he built a city; (2) he named it in honor of his son Enoch; (3) v. 19, polygamy (one of the evils of city life especially); (4) v. 21, musical instru-

ments; (5) v. 22, art.

Now this was the way of Cain. This was the way the children of this world tried to make themselves happy out in the world, having turned their backs toward God. Were they successful? No. The result was wickedness to such an extent that it repented God that He had made man. This was followed by destruction.

Cain's object was to make this world a better place to live in, and so Cain's descendants became the children of this world. Cain's descendants or in other words the children of this world are trying to do the same things they tried to do, i.e., trying to make themselves happy out in the world away from God. You will find them today trying to make this world a better place to live in. Yes, they are engaged in centralization, building cities, promulgating social life, movies, dancing, playing, pleasure-seeking, organizations, recreation, clubs, music, art, etc. They even try to teach an unregenerated world the ways of peace, which can only come to regenerated, God-fearing children of our Heavenly Father, through Jesus our Lord, the Prince of Peace.

What were the results of this Cain way of living? They were just opposite of what they thought they would accomplish. Crime, murder, hatred, pride, and finally utter destruction were the results. Seth (v. 26) then began to call up-

on the name of the Lord. He sought happiness in the presence of God by prayer. However, this generation of Seth dwindled down to eight souls, because they became entangled, associated and followed with Cain's people or the children of this world. The result of those precious eight was, saved from destruction.

Now, my dear reader, which are we following? (a) The way of Cain that leads to utter destruction or, (b) the way of Seth that leads and saves us from destruction, back to the Father's House. Dear reader, the children of this world are seeking to make this world a better place to live, but His Word tells us plainly that they are sorely mistaken, but on the other hand the children of God are a called out generation who suffer and are despised and looked down upon by the children of this world, yet they live consecrated, separated, Christian lives, and find, like the true followers of Seth, joy and happiness, such as the world can not have nor understand.

But someone says that happened a long time ago and does not apply to this enlightened age. Listen, my dear one, Jesus Himself says in Matt. 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be." Now be your own judge, read God's Word, think wisely and act accordingly. Amen.

THE NATURE OF SIN

(1) Sin is rebellion against God, and would destroy God if it could. It started in heaven when Satan tried to overthrow God. In Rev. 12:7-9 we read, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Jude 6 says, "And the angels which kept not their just estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jesus said, "I beheld Satan as lightning fall from heaven," Luke 10:18. Satan deceived our fore-parents in the garden of Eden. They sinned against God, when Satan lied and promised to make them equal with God. Since then we inherit a sinful nature. Jeremiah 17:9 says, "The heart is deceitful above all things, and is desperately wicked: who can know it?"

(2) Sin is like blindness, we go on in disobedience to God and do not see the judgment day ahead. Only an eye of faith can see that the way of the world cannot hold out. "The wages of sin is death; but the gift of God is eternal life

through Jesus Christ our Lord," Rom. 6:23.

Jesus came down from heaven to give us a new nature, to pay the penalty of sin on the cross. "But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us," Rom. 5:8.

Infants are innocent. They are saved by the blood of the crucified One. "Behold the Lamb of God, which taketh away the sin of the world," John 1:29. But, as we grow older, and know right from wrong, we choose to disobey God and become his enemies. James 4:4 says, "The friendship of the world is enmity with God." But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

(3) Sin is missing the mark. Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. 3:14, 21. Man was created for the glory of God, sin that is not forgiven leads to destruction. It causes one to miss the great plan of redemption, the joy of peace with God and the first and best resurrection, the glory of eternal life!

(4) Sin is a form of insanity, foolishness. "The fool hath said in his heart, there is no God," Psal. 53:1. The foolish man built his

house upon the sand. Jesus called the rich man a fool, because he did everything for this world and nothing for the soul (Luke 12:20). When the prodigal son came to himself, he returned to his Father. He must have been clear beside himself in his foolish career.

(5) Sin is habit forming. It may really be uncomfortable to disobey God at first, to stay away from His house of worship, or to smoke the first cigarette, or commit any other sin, but if we insist, we get the habit, and before we realize it the ugly habit gets us, and nothing but the power of God can rescue us (Gal. 5:19-23).

(6) Sin is idolatry (Col. 3:5). The strongest human emotion is love, but sin can turn love to hate and drag one down to where there is no love, no light, and no life.

The remedy for sin is Jesus. Receiving Jesus into our hearts by faith, leads to the birth of a new creature. Repentance, a total surrender brings forgiveness of sins, when we are baptized into the benefit of His death for us. This change of heart and life brings peace with God and joy of heaven to the soul, and we are free from the habit of sin. If we do commit a sin, we must quickly repent and the power and love of Jesus is able to keep us from falling, and present us faultless before the presence of His glory, with exceeding joy, Jude 24.

If people's eyes could be opened

and they could see into the world to come beyond the grave, it would turn the world upside down, but we are not saved by natural sight, but by grace are saved through faith; and that not of yourselves, it is the gift of God.

Sel. from Gospel Helps

PRAYER FOR THE NEW YEAR

Increase my faith this coming year
That I may trust Thee more;
Believe in Thee for bigger things
Than in the days of yore.

Increase my love for Thee as well,
That I may love Thee, Lord,
With all my heart, and strength,
and mind,
According to Thy Word.

Increase my zeal to work for thee
And labor all I can,
To help enlarge Thy kingdom,
Lord,
And reach my fellow man.

And Lord, increase my faithfulness,
Increase my patience too,
And make me holy as Thou art,
Like Thee, this whole year
through.

Sel. Sister Stump.

Kindness is a language the dumb
can speak, and the deaf can hear
and understand.

THROUGHOUT THE COMING YEAR

Let us make three resolutions
That are simple ones to write,
Let us try our best to mend our
ways,
And start the New Year right.

First, let us speak but kindly words,
And send forth a thought of cheer,
Be ever pleasant and never grumble
Through out the coming year.

There is another we should make,
And practice it all the while,
Be ever cheerful and forget to
frown,
And always wear a smile.

Whenever you meet the friends you
know,
Never greet them with a sneer,
But clasp their hand and wish them
well
Throughout the coming year.

The last one is best of all,
For in principle it is great and
grand,
Resolve to do some kindly deed
And to lend a helping hand.

Remember well your resolutions
To speak comforting words of cheer,
To do kind deeds in time of need
Throughout the coming year.

Sel. by Sister Brumbaugh.

CONVERSATION WITH CHRIST

If I were asked what is the thing which the devil, the world, and the flesh try hardest to prevent Christians from getting, I should reply, "Conversations with Christ." I say this from my own experience, and from observations of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone and hearing His replies — this is what every Christian needs every day, and what many get only once a month — or more seldom still — or never.

When did you last so talk with Christ?

Stop and answer this question to yourself before you read on.

It is so easy to go to services and listen to prayers and to join in them. It is so easy to sing or pray to Him with others, or to think we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times; and that we were really talking and singing for other people and ourselves to hear! I tremble for people who only pray in churches or at prayer meetings, or with other Christians present.

Communion services are very blessed helps and means of grace,

but they are not necessarily conversations with Christ; nor is preaching or teaching or working for Him. You may be a most religious person — busy all day about God's matters; you may give time and money and thought to Him, and yet you may never converse with Him. And the danger is, if you do not converse alone with Him each day, you will certainly get on the wrong road and get thoroughly wrong altogether, and that when you and He meet, you will see all your work crumble away and yourself left naked — suddenly waked up to the fact that you and your Saviour are strangers to each other. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, the solemn words, "Without Me ye can do nothing" having been forgotten by you.

He meant that you should have talked to Him continually about everything you did, and everything you cared about; and should have been always conscious of His sympathy and oversight and working. But, instead of that, you talked only to men and women, and made shift with their sympathy, advice and help. He meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told Him your anxieties about your son, and He

would have ended them, but you only consulted your friend, and matters grew worse. He meant you to have asked Him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven you and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have committed to Him that painful illness, and He would have been your Physician and healed you; but you trusted your family doctor only, and got no relief. He meant you to ask Him how much money you were to give away; but you settled that yourself and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counsellors, or did after your own choosing, and all has been failure.

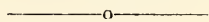
An hour of conversation with Him each day will make all the difference. May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment, and take Christ *now* for your personal Friend and Counsellor!

Sel. Sister Jeanette Poorman.

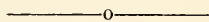
READ SLOWLY AND THINK

1. Does my life please God?
2. Am I studying my Bible daily?
3. Is there any one I can not forgive?
4. How does my life look to those who are not Christians?
5. Am I trying to bring my friends to Jesus?
6. Have I ever won a soul for him?
7. Have I ever had a direct answer to prayer?
8. Do Christ and the church know me as dependable?
9. Is there anything I can not give up for Christ?
10. How many things do I put before my religious duties?
11. Have I ever tried giving one-tenth of my income to the Lord?
12. Am I doing anything I would condemn in others?
13. Is this world a happier and better place because I live in it?

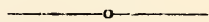
Sel. Montez Sigler.



The diamond cannot be polished without friction, nor the man perfected without trials.



The trouble with home life today, is that so many homes have become mere filling stations.



Religion is not salvation but salvation will give good religion.

FLOWERS FOR THE LIVING

I would rather have one little
rose

From the garden of my friend,
Than have the choicest flowers
When my stay on earth must end.

I would rather have a loving smile
From a friend I know, who is true,
Than flowers placed on my casket
When this world I bid adieu.

I would rather have a kindly word
Which now may be said to me,
Than flatterer when my heart is
still
And this world has ceased for me.

So bring me all your flowers to-
day
Whether pink, white or red,
I would rather one blossom now
Than a truckload when I'm dead.

Sel. Bro. Wilfred C. Hoblit.

HOW TO PRODUCE AN EARTHQUAKE

"And at midnight Paul and Silas prayed and sang praises unto God," Acts 16:25. We wish to bring you a message, to the Christian, by God's help, and in particular to those who are going through some difficult or trying experience.

If you were to read this 16th chapter you would find in it the account of the persecution and im-

prisonment of Paul and Silas. When we think of prisoners, we generally think of murderers, gamblers, thieves, embezzlers and the like. A person in jail is generally there because of disobedience or covetousness. But here were two saints of God in jail. When Christians go to jail it is worth our while to find out the particulars.

The difficulty started with the conversion of a woman by the name Lydia. She was Paul's first convert. This conversion stirred and infuriated the devil who determined to put an end to Paul's ministry. You won't know how mean the devil can be until you have been instrumental in the salvation of a soul.

After Lydia got saved the devil sent a demon possessed girl to follow and annoy Paul and Silas. This girl followed these two saints for many days crying out, "These men are the servants of the most high God which shew unto us the way of salvation." After a while, Paul and Silas, tired of her annoyance, rebuked the devil in her and commanded it to come out. This demonstration of the power of the Gospel infuriated the masters of this girl and so Paul and Silas were caught, brought before the magistrates, beaten, and cast into prison. Their feet were made fast in stocks. Now surely, thought their enemies, we have these trouble makers where they will no longer bother us.

We have no record what Paul and Silas did from the time they found themselves in prison until the time of midnight. The Scripture indicates that events of great importance took place at the midnight hour, when Paul and Silas prayed. What does the hour of midnight suggest to us? First of all it is the darkest hour of the twenty-four hour day. Midnight, furthermore, suggests the hour of grossest sin. It is the time the forces of evil and evil men commit the worst kinds of sin. Why? "Because men loved darkness rather than light, because their deeds are evil," John 3:19. Midnight denotes the hour of unconcern, spiritually speaking. It was the hour when the ten virgins were aroused from sleep with the cry The Bridegrooms come. It is the hour that is most difficult to awaken people. This is too much the condition of churches and people today. The midnight hour denotes that dark hour of temptation, affliction, hardship, persecution and reverses; when it would seem all has failed—no hope and forsaken by friends. This is the hour Paul and Silas chose to pray.

Look at them in prison with bleeding and aching backs, tired and sore, throbbing heads, feet in stocks, and hour after hour they had been sitting in this strained, uncomfortable position. The prison itself was cold and damp—overrun with vermin, dirty, and disease infested.

This was a typical prison. How do you think they felt about this situation? Were they ready to give up and call it quits? Did they murmur and complain? Did they say we don't deserve this kind of treatment? No indeed. Friend, they forgot their pains and their surroundings. They forgot they were in prison and in my mind's ear we hear Paul saying, "Silas, let's have a season of prayer." And pray they did. Soon the glory came down into their souls, God lighted up that old prison dungeon with His presence, and we can imagine that those dear old saints got so blessed they thought they were in heaven. About that time Silas would have said, "Paul, let's sing a hymn." They sang and sang. God witnessed from heaven with an earthquake that shook every stone, timber, and shingle in that old filthy prison. Their chains fell off, the stocks flew open and they were free.

What are we preaching about? Just this—you may never experience the agonies Paul and Silas experienced in prison, but you too may be going through some dark midnight experience. That midnight experience may be a prolonged illness, an affliction, death of a loved one, financial reverses, hard places, forsaken by friends, misunderstanding, or extreme trials and testings. Your midnight experience may be your wayward boy or girl, your backslidden and unsaved compan-

ion, or a dead, cold and formal church. Let Paul's and Silas' method be your method. When to the casual observer all hope was gone, and in the most darkest hour of their experience they prayed a hole into heaven and received deliverance.

My friend, your midnight experience may be dark and hopeless, but lift your head toward heaven, close your eyes to the darkness of your circumstances about you, and pray and pray until your petition rolls at the feet of the Compassionate Christ. After you have prayed through the darkness into heaven, God will witness to your soul and above that darkness you can sing the praises of victory. Then sing and praise God until the old prison walls are shaken, your chains fall off and your stocks fly open. Friend, your soul is free. God has answered. It is no longer midnight for the Son of Righteousness is on the scene.

Try this on that experience that has bound you Brother, Sister, break out of that midnight experience—victory is yours.

Sel. Sister Shella Stump

Hem in the day with prayer and it will be less likely to ravel out before night.

Nothing lies beyond the reach of prayer, except that which lies outside the wall of God.

THE AXE

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire," Matt. 3:10.

These words were spoken by John the Baptist, as he was preaching in the wilderness. "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins."

John the Baptist made a wonderful impression upon that people, preaching to them, and they were convicted and came confessing their sins. It is supposed, and likely so that the "thief on the cross" was among that number that were baptized of John in Jordan, for none were turned away except the Pharisees and Sadducees, who brought no fruit of repentance. They seemed to take pride in themselves as being the seed of Abraham and that John's calling could not be of any significance without them, but John told them, ". . . Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

John the Baptist knew very well of the One that was to follow him soon, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the

garner; but he will burn up the chaff with unquenchable fire."

These things were foretold by Esaias the Prophet, and the people were looking and waiting to see that day. It was revealed unto Simeon that he should not see death, before he had seen the Lord's Christ. Though all those people had repented and were baptized, they were wondering in their hearts whether John was the Christ or not, but John told them, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

John the Baptist's preaching was convincing to such an extent that they came to him asking, "What shall we do then?" And he taught them saying, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." The publicans came also and to them he said, "Exact no more than that which is appointed you," and to the soldiers he said, "Do violence to no man, neither accuse any falsely; and be content with your wages."

"And now the axe is laid unto the root of the trees," which means everyone that has accepted Christ, through repentance, the axe (God's Word), is laid at their every heart: which is sharper than a two edged sword. Christian professors cannot

turn away from that axe, God has placed it there, and if they will not wield that axe in keeping self in subjection, God will use it. If the one accepting Christ will not prune the tree so that it will produce good fruit, "It will be hewn down and cast into the fire." If he will not take care of himself and his, how shall he take thought to teach or try to help others?

Every Christian professor in accepting Christ, has assumed a wonderful responsibility, to live true to that profession, however if accepted out of love for the blessed Master and in full resignation to His will, it is easy.

There is no happier and more peaceful time in life, than when the conscience is clear, regarding the duties and responsibilities that meet us.

"My yoke is easy and my burden is light." And may we say with David (the man after God's own heart), "The Lord is my shepherd; I shall not want . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." He further concludes, "I will dwell in the house of the Lord forever," Psalms 23.

Sel. The Vindicator

The seller of liquor is the only man who is ashamed of his best customers.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE VARIED MINISTRY OF CHRIST

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of diverse diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed," Mark 1:21-22; 31-35.

No doubt you have marveled in a number of ways as you have studied Christ's ministry throughout the New Testament. A number of facts are very definite: He did not spend all His time with a favored few, but preached, taught and

manifested His power among all people. He obeyed the law, in fact He fulfilled it and in this instance worshiped according to the teaching of God's people. The outstanding lesson for them and it should be for us, at all times, "He taught as one that had authority." How much authority do you place upon His teaching today, every day? Someone has said, Christ's doctrine is Satan's destruction. He healed all manner of diseases, not only physical but spiritual also, as He cast out the power of Satan from many. In all His power and ability He was very humble and considerate of others. Even though He had greater power than any other one or ones, He still depended upon strength from His Father in Heaven and often went unto Him through prayer.

We must conclude that His ministry was a very active one, as He and His disciples were nearly always busy and on the move. Consider the slow and dangerous methods of transportation that they had at that time, the large territory which they covered many times and

the much teaching and many miracles which He performed while upon these journeys. Christ taught as one who knew the mind of God and was commissioned to declare it. There is much in the doctrine of Christ, that is astonishing; the more we hear it, the more cause we shall see to admire it. Those who have the most business is public, and of the best kind, must sometimes be alone with God; must retire into solitude, there to converse with God and keep up communion with Him.

We find Him regularly in the house of God on the day of worship and also taking active part in the services. He taught much from the prophecies of the Old Testament and performed many miracles, that people might believe and accept His plan of Salvation. Christ's teaching was direct, positive and with authority. He had power over people and also over the unclean spirits. He did not depend only upon His own power but rather spent much time in prayer to His Father in heaven. Without a doubt He spent very little time in idleness or to no purpose.

He spent much time with the needy, the ailing and those who needed comfort. With all His efforts, He did not seek popularity or honor, but rather often admonished those who received a great blessing, to tell no one from whence it came. He manifested love to all mankind, casting none aside and

willing to help all in understanding, either temporally or spiritually. "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20:27-28.

"I LOVE MY"

I have been preaching for 54 years, and of all the subjects I have undertaken this one is the most challenging. I have dipped my pen deep into the ink fountain of prayer, with many tears, and I dedicate it to the little church that I love.

The Scripture that we have under consideration, is one of the most beautiful, most revealing and heart searching in the Bible. We read in Exodus 21:5-6 as follows: "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges: He shall also bring him to the door, or unto the door post; And his master shall bore his ear through with an aul; And he shall serve him for ever."

1st *If the servant shall plainly say.* The Scripture above calls for an unbiased choice, between remaining faithful to his loved ones, or going free, to live and do as he pleased. Let us see what the Scripture says, when dealing with faithfulness to a cause, Paul in Rom.

8:38-39 says this, "For I am persuaded, that neither death, nor life, nor angels," "nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Nothing could influence this great man to break with his master Christ. As it is written in 2 Cor. 11:23-27, which reads as follows: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

According to the Scripture that we have just read, the devil tortured our beloved Paul with every known torture, trying to make him break with God, but Paul continued his labours of love until God called him home. Like Job in his bitterest moment could say, Though he slay me, yet will I trust in him, Job 13:15. Even when his wife came

to him asking him to break with God, by saying, dost thou still retain thine integrity? curse God, and die. But he said unto her, thou speakest as one of the foolish women speaketh, What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. Job, like Paul, had their minds made up, and could not be influenced under pressure to break with God.

The devil tried to get Christ to break with God, as in Luke 4:5-8, "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve." Our Christ had His mind made up, to go through to the cross, and save our unworthy souls. Are we glad, thank you, Jesus!

I believe that the mind of every Christian must be conditioned to meet every challenge that they must face. Let us plainly say, where we stand, and if it be good, let us stay by it. Indecision is the damning sin of many. It is hard for many to make up their minds, because of the

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multiple forms of religion around them, even among relatives, and friends, it all adds up to so much confusion, there is no better time to turn to the dear old Word of God, with a mind made up to read it, and believe it, and do what it teaches.

Here again let us take warning from the apostle Paul, in Eph. 4:14, which reads as follows, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." In this our day religion is little more than a commodity which is exploited for what it pays off in cash. This makes Paul's warning very timely to the church. Let us be wise and stick to the good

old Book of God.

Peter also warns us to say plainly where we stand and stay by it, 2 Pet. 2:17-22, which reads as follows, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, these that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it has happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Let us make up our minds, and say plainly just where we stand, in His kingdom. Lest God send strong delusions that we should believe a lie and all be damned. 2 Thess. 2:11-12, The penalty for breaking

faith with God, cannot be measured by years, but by eternity. Therefore let the apostle warn us once more from Heb. 10: 26-36, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord, And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

In Rev. 3:15-16 we read, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." When we come to God in the name of his Son, asking forgiveness, through repentance, faith and baptism, and God takes us at our word, that through Jesus we will live faithful unto death, it is very dangerous to go back on our word. Just one more warning, from

Ecc. 5:4-5, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed, Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." So say plainly when you come to Christ, I love my master, my mind is made up; that this is for ever and ever.

2nd, *I love my master.* My motive is love, because He is a good Master; I can trust Him, He has always kept His promises. I know that He will keep any promises that He will make to me or my family. Food, clothing, protection, and even our health is underwritten. It is a pleasure to serve our Master, "Not with eye-service, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he bond or free," Eph. 6:6-7. Do we love our Master enough, that we refuse to be separated from Him? Do we trust our Master as much as the little birds, Matt. 6:25-26? Can we say give us this day our daily bread, and expect to get it, Matt. 6:11? Can we trust our Master for healing when we are sick, Mark 16:17-18; Jas. 5:13-16?

The thing that wonders me with this generation is, They like the children of Israel: who had been whip-

ped, saw their boy babies murdered at birth, and as slaves cruelly treated; yet they would break with God, turn their backs on their inheritance and freedom from slavery, and would go right back to the brutality of their slave masters.

We too are on a journey from earth to a never ending eternity and what a wonderful journey it would be, if we loved our Master, our wives and our children. Refusing to be separated from any of them, just follow the Master, trusting Him for all our needs; but rather we choose to go out free, into the world, suffering all the abuse of the devil, and take it without complaint.

We become bitter in our complaint against God and His leading, if we cannot have everything our own way. The children of Israel were on a paid vacation, God was their sponsor and paid all of their bills. Yes, they had a wonderful expense account: food, clothing, medicare, with the angels of God encamping round about them that fear Him and delivereth them. Yet their choice pastime was to *insult* God. We say terrible, and so be it. Yet that is just what this generation is doing to the letter. The Bible is just so much fiction to many of them; they think that through science they will figure out eternal life. Man has sought for longevity through the centuries, and yet he dies in the time appointed by God;

but while they are hunting for a life that will never end and a man-made Utopia (paradise). And at the same time they are spending billions manufacturing earth destroying weapons. The same money spent teaching the people of this earth to love and respect their Master (Christ) would be better spent.

We are also spending much on the creation of space craft, through which they hope some day to prove that the idea of a Supreme Being is a hoax. The whole thing reminds me of what a little boy told at Fulton, Cal., one day. When asked about the welfare of his home, the boy replied by saying that, his mommie said that when the house got too dirty to live in, they would move. Perhaps that is what is bothering people on this earth. Has it become so corrupt in every way that we want to move out? Since the tower of Babel was a failure, and Satan got himself kicked out of heaven, Rev. 12:9, he hopes to make it now by the use of the space craft. The thing that is so disheartening to the Christian people of our day is they stuff down all of God's wonderful blessings, then sit down to eat and drink and rise up to play, like the Israelites and the golden calf in Exod. 32:4. God blesses all, but few stop long enough to say thank you.

Beyond old Jordan lies our homeland and freedom (eternal freedom). It is ours just for the taking:

a moments time, an inch of space, may lodge us in yon heavenly place, or shut us up in hell. Yes, just that real. God did not ask the children of Israel to go over and tear down the walls of Jericho, all God asked of them was to take a front seat and watch Him do it. It was a wonderful land that lay just beyond the river, like a fully furnished apartment ready to move into. Cities all built, houses built, fully furnished, and full of all good things, Deut. 6:11. Orchards and vineyards ready for harvesting, their wells were all dug. God did all the work, all he asked of the children of Israel was to please help yourselves. It is all yours, with absolutely nothing to fear. With God on our side, and if God be for us, who can be against us, Rom. 8:31?

What God is really saying to His people is please take it, it is all yours. But we set our foot down and say no. We think that we have God on the defense and He will have to prove much to us. They claimed to prefer the land of Egypt (kingdoms of this world), to that of Canaan, Num. 14:4. They also claimed to be democratic and wanted to choose their own leaders, Num. 14:4. We prefer a golden calf for our God, Exod. 32:8; and the same thing is true in our day. Read 2 Thess. 2:3-4. So God passed the sentence of death on them, disinherited them, Num. 14:35. Just as He will this Godless generation,

as we read in Matt. 7:21-23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity. God departed from their midst, Num. 14:42. And when told of their fate the people mourned greatly, Num. 14:39. We too, when told of our fate, there will be weeping and wailing and gnashing of teeth, Matt. 8:12, 13:42, 50.

Like the five foolish virgins, the door was closed never to be opened again, Matt. 25:1-13. Yesterday the promised land was theirs just for the taking, but today it is lost forever. God is offering all of His creation, all the needed blessings of this life, just for the asking in faith. Then do we consume them on our lusts, Jas. 4:3? Do we sit down to eat, and drink, and rise up to play, without a thank you? God is our Father and wants the love and devotion of His children. Or are we bent on going out free, from all things in the will of God; with no time for God, with no time to read the Word of God, with no time to fellowship with the children of God? Does the name of Christ

sound strange to us, unless used in curse words?

Don't forget that we are coming down to the waters edge of *our* Jordan, beyond which lies our dear old homeland. God is making us His last offer, to cross over with us. He will even part the waters for us, and will subdue all of our enemies. And through His only begotten Son, will give us an abundant life while here; supplying our every need, material and Spiritual. And when we get home, there will stand our wonderful mansion all ready to move into. When the angels of God, with all the saints of glory, will break out their harps and start playing and singing, what a homecoming that will be. Glory. Just think, we will have treasures in the good old bank of heaven, Matt. 6: 19-21. My father is rich in homes and land, He holdeth the wealth of the world in His hand, of rubies and diamonds, of silver and gold, His coffers are full, He has riches untold. And through the eternal ages we can eat from the tree of life. Glory. Its leaves will be for the healing of the nations, no more sickness in old Glory. All ours just for the taking. *I love my Master* and refuse to ever be separated from Him. Please let us say YES to God, "PLEASE." And then He will never have to say NO to us.

3rd, *I love my wife*. What a great change there would be in this world if men loved their own wives.

Let me say this, that all, yes all, truly born again men do love their own wives, and refuse to be separated from them. Marriage, like baptism, can be only a form and mean nothing. When I was younger, I did my own blacksmithing and found that poor materials were hard to weld and make hold. The same thing is true of bad blood in marriage, it seldom ever holds. If we fully submit to the Will of God, and let Him do the joining, it will hold.

I don't look at my wife as some one that I met by chance. She was God's choice for me, and God makes no mistakes. I realized this from the start. I prayed very earnestly that if I ever mistreated my young wife, that God would destroy me before I could wreck her life as did my own father to my mother. It took a dear soul like Ann to balance my life. You ask, did she bludgeon you into subjection? or use the rod? No, she loved her husband and family, eight boys and three girls, all living and have families. She was one of the sweetest servants that God ever gave a family. When I recount Ann's years of faithful service, 60 years of married life, to me it is like looking in a mirror: I can plainly see how small my part has been in our home life.

You say to me, would you like to go free? Ann is getting old, and there are many younger women, social dames, women with money.

To me they are just so many people, while Ann is my life's blood, my peace and my happiness. Whether our days be few or many, our prayer is that the dear Lord who gave us to each other will let us have each other to the end of our journey. Amen. To walk out on her now, would make me a citizen of hell, where I could be with my own kind of people forever.

4th, *I love my children.* If this were true generally speaking, Glory be. What a change in the home life of this, our America. Home would be the most wonderful place on earth, it would be a real gateway to heaven (the family altar), a place where we could laugh or cry and be understood. Always a place to share our joys and sorrows, a place that we leave with regret and come back to with joy. To be a family that love each other: dad, mom and children, comes the nearest to paradise that we will find on this earth. And the opposite is unmentionable. It is certainly Divine, when childless husband and wife go out and find homeless children and take them to their bosom, loving them as their very own, giving them every chance possible to grow up in an atmosphere that is good.

5th, *I will not go out free.* And forfeit the blessings of a truly happy home. I will not break with my Master Christ, nor my wife, nor my children, nor my God, nor my Christ, nor the Holy Spirit, nor

the Word of God, nor with the family of God. I love my church, I love its ministers, I love the whole family of God. And this is for keeps, for ever and for ever.

When wife and I married, it was until death do us part. When we were born into the kingdom of God, it was for ever and ever. Jesus took us to the door post, and bored our ear through with His aul, Matt. 28:19. That settled it, we are His forever. There is only one way to get into the kingdom of God, and that is to be born into it. Here let me read Psa. 87:5-6, "And of Zion it shall be said, this and that man was born in her: and the highest shall establish her. The Lord shall count, when He writeth up the people, that this man was born there."

In John 3:5-6 we read, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh" (cannot be converted). "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption," 1 Cor. 15:50. "Because the carnal mind is enmity against God. for it is not subject to the law of God, neither indeed can be," Rom. 8:7. We are born into this world but once, there is no repeat. We go on from birth, until we return to the dust from whence we

came, and that is the end of the flesh. When we are born of the water and of the Spirit, that puts us in the family of God (the kingdom of God). Jesus says so in John 3:5 and the psalmist says so in Psa. 87.

When we are born into the kingdom of God, we are there to stay, Mark 16:16. You become the temple of God, and the Spirit of God dwelleth in you, 1 Cor. 3:16. And there is no co-existence in the Temple of God. When the Spirit of God moves in (born of the Spirit), the devil goes out to stay. Now we must crucify the flesh daily, Luke 9:23. Paul says that he died daily, and so must we, 1 Cor. 15:31. Paul says in Rom. 8:13-14, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." With Christ we cannot loose. Listen to the following. For a just man falleth seven times, and riseth up again, Prov. 24:16. The steps of a good man are ordered by the Lord: and he delighteth in his ways. Though he fall, he shall not be utterly cast down: *for the Lord upholdeth him with his hand*, Psa. 37:23-24.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the

servants of the Lord, and their righteousness is of me, saith the Lord," Isa. 54:17. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand," John 10:28-29. "Yea, he shall be holden up; for God is able to make him stand," Rom. 14:4. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy," Jude 24. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. 1:12. *The above is the greatest insurance ever written*, do you hold a policy?

When we refuse to accept the freedom of this world, after having weighed the cost, *And we shall plainly say*, I love the Lord my God with all my heart, and with all my soul, and with all my mind, and with all my strength: And my neighbor as myself, Mark 12:30-31. I love the Church, I love my Spiritual leaders and will co-operate with them (work together), I love my brothers and sisters as Christ commanded me to, in John 13:34-35, which reads as follows, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye have love one *to* another." The TO in this commandment means to deliver it in person, in all the attributes of the redeemed, from the heart.

I will not go out free, and break with my God, and with Jesus, and the Holy Spirit, and with the angels of God, nor with the loved ones that have gone on to the paradise of God, or the dear ones with whom we journey here. I refuse the kingdoms of this world, and the glory of them, Matt. 4:8-9. Take me to the judges, and let it be written down in the records of heaven. Now take me to the door post, Exod. 21:6; Matt. 28:19. That settles it for ever and ever, Exod. 21:6. Christ is mine, and I am His. We belong to each other, blood kin (Calvary). For we are bought with a price (and what a price was paid): therefore glorify God in your body, and in your spirit, which are Gods, 1 Cor. 6:20. We are no longer our own. Praise God. Amen.

Elder James F. Swallow
6560 Sonoma Mt. Rd.
Santa Rosa, Calif.

NEWS ITEMS

GREAT BEND MISSION

The little group in the Church in our house, have been made to rejoice throughout the Holiday season, because of visiting brethren and sisters coming to worship with

us.

On December 12, Bro. and Sister Floyd Haldeman of the Dallas Center congregation, also Bro. David Root who is in that congregation (living in Omaha, Neb.) came to us for the weekend. Their Presence and help in our services was indeed an encouragement and inspiration. On Thursday, December 16, we were pleased to have Eld. Millard Haldeman and wife make us a short call.

Again December 18, Eld. Paul Blocher, wife and family stopped with us on their way to California. Bro. Blocher gave us splendid messages, highly appreciated, as well as our visit together. Our fellowship was sweet with those of like precious faith. May the good Lord bless Bro. Blocher in all his labors in Christ's kingdom.

We cordially invite any of our brethren and sisters, to stop and worship with us on the Lord's day. You are welcome in our home. Pray for us that we may remain faithful in His service. We lost another member for a time, as sister Judy Foster has left us to work at Kansas City. We commend her to the Grandview congregation and pray for her that she will always be faithful to her blessed Lord.

Bro. William Root.

MODESTO, CALIFORNIA

The Pleasant Home congregation was happy to have Bro. Isaac Jar-

boe from Grandview, Mo. with us, for a two-weeks revival meeting from October 17-31. Bro. Jarboe gave us many spirit filled messages, which were a great blessing and spiritual uplifting to all, who attended these meetings.

May the Lord bless this seed that was sown, that it will take root in our hearts and become active in our lives. We were also glad to have Sister Jarboe in our midst.

Sister Blanche Wyatt, Cor.

GRATITUDE

We trust this is not intruding on the generosity of our beloved editor, to occupy a part of the Bible Monitor, by way of our letter. The object of this letter is to reciprocate our many brethren, sisters and pathetic friends, for remembering us with many cards and letters, not only at this season of the year; but since the beginning of the grief and sorrow that encountered our pathway last February, by the death of our precious son (Benjamin H. Reed.) Gal. 6:2, "Bear ye one another's burdens and so fulfil the law of Christ." Have sympathy, feel for each other, and consider the case of a distressed brother or sister as your own.

I feel you dear ones have done all in your power to fulfil this Scripture, and may God reward each of you for having done so. John 13:35, "By this shall all men know that ye are my disciples, if

ye have love one to another." This mutual and disinterested love shall become the essential and distinctive mark of all Christ's disciples. The primitive christians were particularly known by this, among the Gentiles. Tertullian in his apology, gives us their very words, "See, said they, how they love one another, and are ready to lay down their lives for each other."

Love is the basic fundamental of christianity. So I must say again with a heart of love to each of you dear ones, that you have proven to me by your works that you have kept the 'New Commandment'. John 13:34. However I believe most of all of us have had experiences in life where human instrumentality manifested a very willing spirit to carry more of the load; but due to the lack of efficacy the human family cannot achieve the much desired objectives. Therefore we must look to Him, who created us, to meet our deepest needs.

One of our local physicians, who had the sad experinece of giving up a dear son, said, Paul medical science has never discovered a remedy for these conditions, but if you find peace you will have to find it in God. I appreciate the statement of the physician and believe it to be in accord with the Word of God. Psa. 36:4-5, "Delight thyself also in the Lord: and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also

in him; and he shall bring it to pass." I Pet. 5:7, "Casting all your cares upon him, for he careth for you." Phil. 4:6; Matt. 11:28-29; John 14:27, these with many more promises, our blessed Lord hath made, are consoling and best of all, He is able to do it, for He is omnipotent.

Nevertheless in the midst of all these precious promises I find more peace and consolation in John 11:25, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." It seems our blessed Lord means to say to a grief stricken family, Why take it so hard, do you not understand that I have the power to take care of all your problems? To begin with I (God) made the body, and put life into it, and I also have power to resurrect it (the body), and put life into it again; and it shall not be a body that death hath any more dominion over.

I do not intend to compare a human to a toy; but I believe the simple illustration may help us to better understand what our Lord gratefully desires, that we may know in regard to having faith and trust in Him, pertaining to the resurrection and life hereafter. Have you not seen a child break something that was very dear to it, and how it would weep. To the little child the breaking meant a total loss, though some kind, sympathetic

person would say to the child, Don't weep, I will fix it for you.

Is not this the essence of what our blessed Lord intended for Martha and Mary, as well as all who are willing to accept Him, I will fix what is broken. The vast difference is He will give it a body that shall never be broken. It will never grow old. The eyes will never grow dim. It will never meet with sorrow anymore. Rev. 21:4, "And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." I desire to apologize to the Reader for having used so much of my own experience in this letter, but my chief desire is that others, who have had similar experiences may look to the Lamb of God for consolation, and that He be glorified even in the midst of sorrow and grief.

In Christian Love,

D. Paul Reed and family.

MARRIAGE

Carolyn Gail Surbey, daughter of Bro. and Sister Howard J. Surbey of Route 2, Taneytown, Md. and William Allen Kauffman, son of Bro. and Sister Eugene M. Kauffman of R. 3, Harrisonburg, Va., were united in marriage December 26 by Eld. Ord L. Strayer at the Mountain Dale Church. They are now living at Rt. 3, Gettysburg, Pa.

OBITUARY

Sister Lennie Lucretia Broadwater was born April 1, 1907 and departed this life, in her home, after a long illness, December 22, 1965, being 58 years, 8 months and 11 days of age. She was a life resident of Garrett County, Maryland. In the year 1920 she gave her heart to her Lord and to that calling she remained true and faithful until death.

December 31, 1926 she was united in marriage to Everett Broadwater who preceded her in death April 23, 1960. To this union were born nine children, six daughters and three sons, all who survive her: Nyrtle Wilt, North Canton, Ohio; Beulah Jones, Woodbridge, Va.; Doris Harmon, Oxon Hill, Md.; Helen Harris, Hyattville, Md.; Loretta, of Arlington, Va.; Margaret of the home, Ellis, of West Unity, Ohio; Willard of the home and Dale who is in the armed services in Germany. Also, surviving is her father, Elder Jonas Broadwater; two brothers, William and Alvah; four sisters, Hilda Sines, Mamie Broadwater, Sadie Wilt and Lovade Bittinger, all of Garrett County, Maryland and ten grandchildren.

Sister Broadwater was a very devout christian, spoke kindly of all and was a loving and providing mother. She will be greatly missed in the home, in the church and in the community.

Services were conducted by Eld. Paul R. Myers assisted by Bro. John Peffer, from the North Glade Methodist Church with interment in the Fitzwater Cemetery near Swanton, Md.

When the long, long night is over
And we waken from our sleep,
When the shadows dark shall hover
And no watches vigils keep..

Shall we wake to blessed morning,
In the world beyond the skies,
And wear white robes for our adorn-
ing,
In that home where man ne'er
dies.

Sweet will be the life up yonder,
Rare will be the music heard,
Never more from Him to wander,
Who has kept His gracious word.

MACEDONIA

In August we gratefully received Bro. William Carpenter and family as minister of the month to South Fulton congregation. It was a new experience for them to come many miles in the missionary role. God gave him a willing heart and all who heard his message felt the warmth of christian fellowship, as a worker in the christian vineyard. Remember Bro. Carpenter at the Throne of Grace. Read carefully the words he spoke to us.

Pray for the upbuilding and edi-

fying of our soul. Deut. 11:1-32, speaking of a God whose work the Israelites had seen. God has a stretched out arm for each of us. Even when we go after strange **gods** He will receive us, if we return unto Him. God watches over and cares for us, a wonderful thought. How we should rejoice that we have a God to love us and guide us.

We have our choice of either a blessing or a curse. A blessing if we obey the commandments, but a curse if we do not obey our God. If you love Him and serve Him, then you will know a gracious and merciful God. If you refuse Him and serve other things, then you will know and meet an awful God. "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live," Deut. 8:3. We have much testimony concerning the truth of the Word of God. It is given by inspiration of the Holy Spirit. Jeremiah tells us, "God said unto me, Whatsoever I command thee, thou shalt speak."

Ezekiel was told to, "go speak unto the house of Israel." Paul relates his experience, "And after he had seen the vision, immediately we endeavored to go into Macedonia,

assuredly gathering that the Lord had called us for to preach the gospel unto them," Acts 16:10. The Lord calls people to go and speak for Him today. If we study the Word and it's history, we still realize that, after hundreds of years, God's prophecies are still coming into fulfilment. Holy men of God spoke as they were moved by the Holy Ghost. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation," Heb. 2:1-3. If angels transgression was punished, how much greater will be our punishment?

If we accept the angel's testimony of God and live by His Word, we will receive life. God inspired Moses to tell the people to bind the words of God on their hands, to write them on the door posts and upon the gates and also to tell them unto their children. Even to speak of them as they sat in their houses and as they walked by the way. They should think of the Holy Words as they worked; always present, day and night, to remind them to talk and think about the presence of God. They were to be ever mindful of what the stretched out arm of God had done for them.

The Word of God is of great importance to us. We are in great peril without a knowledge of the Holy Bible. The Sadducees, who did not believe in the resurrection, tempted Jesus by giving an example, of a group of brothers who obeyed the law, in each successively marrying his brother's wife when he died. Now all seven had her, Whose wife will she be in the resurrection? Jesus told them, Ye do greatly err, not knowing the Scriptures, neither the power of God. In the resurrection they neither marry nor are given in marriage, Matt. 22:28-32. Though the Sadducees were very religious men and studied in the temple daily, they missed the message which Moses meant to give. "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living," He is still the God of the living today, for if we faithfully serve Him, our soul will never die.

The apostles heard Jesus teach and tell how He would arise the third day, but they did not fully believe Him at that time. Even the Old Testament teaches in many places that Christ was to arise again. The Apostles were not able to fully understand Christ's teachings and it is very dangerous for us to not fully believe the Scriptures. The Jews were a religious people and often heard ministers and teachers read the sacred scrolls, yet they

knew not. Do we know God's Word today, or do we believe what is taught by false teachers? Heavy on my heart is the modern idea that the soul is nothing, that it dies when the body dies and that it is not eternal. With all the examples and illustrations of Christ and the apostles, how can the majority be so ignorant? The stories we learned in the Old Testament, as children, are often taught as myths, in this day. Do you believe them or are they only to teach a moral lesson, O faithless generation.

If the blood of Jesus was like your and my blood, we are wasting our time today. Although He took on flesh and blood, He was still divine. I believe He is the Son of God, who can make our sins white as snow. Yes we need to take heed and learn more of Him. When Moses talked with God, his face shone so brightly that the people were afraid to come near Him, Ex. 34:30-33. Paul tells in 2 Cor. 3:13-15 that Moses put a veil over his face, so he would not hurt their eyes. I wonder if many people do not have a veil over their heart today, so the "light of the glorious Gospel" cannot shine in and enlighten them? The Jews read of Moses foretelling the coming of a Saviour, yet they did not believe that He was coming as a humble servant.

"And the Word was made flesh, and dwelt among us, (and we be-

held his glory, the glory as of the only begotten of the Father,) full of grace and truth," John 1:14. Trusting and obeying this Word (Jesus) is life. To refuse His plan of salvation is death. The Word is our only hope of salvation, it is our spiritual food and drink. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," Matt. 5:6. The glorious chance to be filled, yet there is a spiritual famine. It behooves each of us to read, pray, study and serve our Lord. Do not read with the feeling that you already know what it means, but study to understand the truth instead of trusting your own thinking. New light will be given us as we pray for the Holy Spirit to teach us the meaning and help us to yield to that teaching. We know nothing of ourselves.

In Jer. 23 the wicked prophets said, "He saith." But God answered, "I did not send them." God said, "I have heard what the prophets said. Yea, they are prophets of the deceit of their own heart." "Therefore behold I am against the prophets," saith the Lord, "That steal my words, that use their tongues and say 'He saith,'". Pastors in the world today lead people away when they say, Ordinances are just a custom and not necessary anymore. Many sincere people believe and follow this modern idea, because they know not the Scriptures. Thus they are neglecting the essential or-

dinances unto salvation.

Believe no gospel except what is taught in the Holy Bible, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8. Try the spirits to see whether they be of God. Sincerity is necessary but it is not enough, alone. Know the New Testament and do not believe any preacher who does not teach all of it.

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THE EXAMPLE FOR THE CHURCH TODAY

Would you enjoy attending a meeting of the early Bible christians? Would you like to hear Peter preach? Have you ever wondered what you would do if you were arrested and thrown in jail for your faith in Christ? We observe three principles in the ministry of the apostles of the early church, which fills the book of Acts. Actually the book of Acts is the example for the church today. It is recorded for us to pattern after, God has never changed. The ministry of the church has never changed. Jesus Christ has never changed. The purpose of miracles has never changed. Listen to the prayer of the early Church, "Grant unto thy servants, that with all boldness they may speak thy Word, by stretching forth thine

hand to heal; and that signs and wonders may be done by the name of thy Holy Child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost," Acts 4:29: 31.

What made the man in the book of Acts outstanding men of God? What made the difference in those men whose ministries fill the book of Acts? Why were they so used of God? Why were their ministries so different from those of many modern day preachers today? It was not that they were different in character, it was not that God's purpose was different than it is now, it was not that they were either more educated or more simple. Did they have a more special calling or a more Divine commission? Did they have more talent or authority than we have today? Were people different **then**? Was **Christ** any more with them than He is with us? What then makes the difference? It was The Word, The Spirit and The Name. They preached the Word and believed the Word. They acted according to the Word. They were filled with and anointed with the Spirit. They knew the authority of and used **The Name The Word** convicted and convinced. The Name was their credentials and authority. The Spirit confirmed and produced the miracle.

Those are the three keys to the

book of Acts. Modern theology has entangled the Word in a web of traditional complications. Up-to-date christendom has limited The Name to a song, an ending of a faithless prayer or a ceremonial invocation. Streamlined religion has minimized The Spirit to nothing more than a philosophical maxim. Not so in the book of Acts. These men proclaimed The Word with boldness, until it convicted and convinced men to **believe on the resurrected Christ**, Who is alive to perform the same miracles and wonders **which He wrought before they** killed Him. Those men preached and prayed under anointing of the Holy Ghost, that cities were shaken, the sick were healed, multitudes were saved and the dead were brought to life again. Those men wielded an authority by using The Name against demons, diseases and impossibilities which caused godless officials to tremble and fear.

The Word, The Spirit and The Name are the secrets. Notice the place the Word held in the early church. The same unveils the place the Word must hold in your life and in mine. After the miracle at Pentecost, when they were all filled with the Holy Ghost, Acts 2:4, the multitude came together and were confounded and were all amazed and marveled, Acts 2:6-7, saying, What meaneth this? Acts 2:12. Peter, standing up with the eleven, **lifted** up his voice and preached unto them

Joel's and David's prophecies concerning Christ's coming. The result, "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls," Acts 2:41. Please take notice, **they first received the Word (Jesus).** "In the beginning was the word, and the word was with God, and the word was God, and the word was made flesh, and dwelt among us," John 1:1-14. "As many as received him (Jesus the Word), to them gave he (Jesus), power (or authority) to become the son's of God, even to them that believe on his name," V. 12.

Again I say, they first received The Word (Jesus), believed on His name, were born again and baptized, Acts 2:41. After the miraculous healing of the cripple at the beautiful gate of the temple, all the people ran together unto them, and when Peter saw it, he answered unto the people, Acts 3:11-12 and preached the most dynamic message to that crowd on the resurrection of Jesus Christ. He preached from the Word concerning Abraham, Isaac and Jacob and from Moses and the prophets. The results, many of them which heard the Word believed; and the number of the men was about five thousand, Acts 4:4. It was not just hearing the preacher (the apostle), or the argument that caused them to believe, it was when they heard the Word that they be-

lieved.

Oh my fellow christians let me appeal to you, Let nothing cause you to drift from the Word. Those men resolved, We will give ourselves continually to prayer, and to the ministry of the Word, Acts 6:4. These men were unlearned, untaught, common men, fishermen, carpenters, etc. But they successfully ministered to their generation because they gave the Word its rightful place. The result of their resolution, "The Word of God increased (not their organization or their reputation, but the Word of God increased); and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith," Acts 6:7. These priests had studied for years but the Word was never given its rightful place in their lives. Educated men are starving for realities. Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified, and I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. 2:2-5. It is not more churches that we need. It is not more education, more organization, but rather more men to go forth under the anointing of

the Holy Ghost and fire. Men who are not afraid to preach all of the Word, unadulterated and honoring the wonderful, powerful, saving name of Christ Jesus.

Beloved friends I am not sarcastic, but we do not hear much about the suffering of Jesus in this age of anaemic, weak religion. **There are** too many sermons today that are bloodless. When a preacher detours around the Virgin Birth, the Blood of Atonement, the suffering of Calvary, the repentance for sin; or when he detours around the verbal inspiration of the Bible and preaches the fatherhood of God and the brotherhood of men; **I am not** surprised that it takes him a week to prepare a twenty-minute sermonette. It is very evident that he is not using the church's blueprint, as recorded in the book of Acts. Men use blueprints for just about everything today: machinery, automobiles, houses, etc. **Why not use the** blueprint for Heaven and eternal life? Yes we have a blueprint for Hell and it is very easy to follow. It is the way of least resistance, just go ahead and you will be sure to get there without any stopping. The details for heaven include all the New Testament, not just some ordinances, our name on record or even an official in a church.

In the book of Acts we find the significance given to the Word in the early church. The Word of God increased, Acts 6:7, the Word

of God grew and multiplied, Acts 12:24; the Word of God prevailed, Acts 19:20; in the life of Christ the Word was made flesh and dwelt among us, John 1:14, the incarnate Word. In Acts 4:31, "They spake the Word of God with boldness," this was the spoken word. The epistles of the New Testament were written, Not with ink, but with the spirit of the living God, 2 Cor. 3:3. The Word was preached, lived, acted and demonstrated by Christ, as He went about recreating, saving, blessing, cleansing and helping humanity. He was the Word in action.

The Word was spoken by the apostles and believers after the resurrection, as they continued doing, "All that Jesus began both to do and teach," Acts 1:1. The Word produced exactly the same results when believers acted upon It, as it had produced when It dwelt among us in the flesh (Christ). The Word was written by holy men of God, not by the will of man; but as they were moved by the Holy Ghost, 2 Pet. 1:21. That Word for us today is creative and powerful, if we abide in Him, and his words abide in us, John 15:7. Yes, if spoken in, by and through us, as it was when it flowed from the lips of Christ and the apostles. "I am the Lord: I will speak, and the Word that I shall speak will come to pass," Ezek. 12:25. "And he (God) hath confirmed His words, which He spake,"

Dan. 9:12. "Heaven and earth shall pass away: but my words shall not pass away," Matt 24:25. "The word of the Lord endureth forever," 1 Pet. 1:25. God says, "Fear thou not; for I am with thee: be not dismayed: for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," Isa. 41:10.

This Word must prevail over every negative attitude, when we wholly yield to God's invincible Word. We must act in God's Word and live in His Word. It must control our thoughts and feed our faith; only then can God work His Will in us, through us and for us in fulfillment of every blessing provided by and through Christ's death. God watches over His Word to perform It, Jer 1:12; God's Word cannot return unto Him void, Isa. 55:11; God sends His Word and heals the sick, Psal. 107:20; God's Word is quick and powerful, Heb. 4:12; God's Word is God's power unto salvation, Rom. 1:16; God made and controls the world by His Word, 2 Pet. 3:5-7; Man partakes of God's nature by His Word, 2 Pet. 14. We must give God's Word the same place that we would give God, if we could see Him physically in our midst. Those men in the book of Acts gave the Word Its rightful place. The birthday of the church was at Pentecost, Acts 2:1-4. Here we find one organization,

no more and three meetings: Worship service, prayer meeting and council meeting.

Please check through the book of Acts and notice their accomplishments. 120 born again ones, with Bro. Peter the preacher. What is wrong with the churches today? The nominal church today is a mammoth organization, has everything but the mighty moving of God in it. Profession but little possession, Dan. 3; Equipment but no endowment; promotion but not creation; action but not unction; rattle but not revival; spirituality buried in activity. The remedy, "If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land," 2 Chron. 7:14. This was the example of the apostolic church.

You may plan, you may organize this class and that class, this meeting and that meeting, this conference and that conference, conventions, elections and all amount to nothing unless we face toward God, do our business with a covenant keeping God. Take the book of Acts as our blue-print, using it as the apostles used it, with the three leading words: The Word, the Spirit and the Name. With this the church came together for worship, for prayer and for council. Yes, the apostolic church accomplished migh-

ty, supernatural miracles and God has not changed. It will take the same guidance today and unless you return and seek the Lord with all your heart, you will lose your inheritance. (To be continued.)

E. F. Schildt,

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A NEW YEAR'S PROMISE

Another year I enter;
Its history unknown;
Oh! how my feet would trouble
To tread the path alone!

But I have heard God's whisper,
I know I shall be blest;
"My presence shall go with thee
And I will give you rest."

What will the New Year bring me?
I may not, must not know;
Will it be love and rapture,
Or loneliness and woe?

Hush! Hush! I hear His whisper;
I surely shall be blest;
"My presence shall go with thee,
And I will give thee Rest!

Sel. L. A. Shumake.

ANOTHER COMFORTER

A request has come to the writer to say, in substance, on the pages of the Bible Monitor what was said in a sermon on this subject. "And I will pray the Father, and he shall give you another Comforter, that

he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knowest him; but ye know him; for he dwelleth with you, and shall be in you," John 14:16-17.

The words of my text were spoken by Christ to the disciples at a time of intense sorrow. He was soon to leave them and sorrow had filled their hearts. "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John 16:6-7. To find a way to convey to the disciples that the value of His Incarnation depended on brevity of time, and that no such condition could be permanent, without becoming a limitation upon itself, was the great task before our Lord and Saviour on this solemn and momentous occasion.

Our Lord promised "another Comforter." We must infer from these words that we will have trouble in this world and will need comfort. Our text presupposes trouble of some kind, either felt or feared. Probably the true followers of Christ have had more trouble in this world than others, but they have a greater Comforter. "He shall give you another Comforter." One the world cannot receive. How

frail is the worldly-arm of flesh in a time of intense sorrow. Worldly friends can offer us words of comfort, but they can speak to our outward senses only. The Spirit can enter within.

But how does the Spirit comfort? The answer is found in my text. Two names are applied to the Holy Spirit here. The Comforter and the Spirit of Truth. And this is not merely an accidental bringing together of words for they occur again the twenty-sixth verse of the next chapter, and again in the beginning of the chapter following. He is called the Comforter in the seventh verse, the Spirit of Truth in the thirteenth. It is clear then that there is some connection between the comfort he imparts and the truth he communicates. Instruction and consolation are different things and do not always go together. But in this case they do go together, or soon follow one another. The understanding receives the truth by the power of the Holy Spirit, and the heart feels by the same power the consoling virtue. It is all important to remember that the Holy Spirit's consolation is based on God's Word. It is the result of a heartfelt belief and acceptance of the Gospel. A happy Christian is no misguided enthusiast. He is one of the most rational men in the world. Ask him why he is happy, and he will open his Bible and point to some truth that the

Holy Spirit has carried home to his heart.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged," John 16:8-11. There is no way for the Spirit of Truth to comfort a man in his sins. The indictment against sin is so compelling, so convincing, that there is no way for a sinner to laugh it away. There is no way for the sinner to wear it away. There is no way for the sinner to think it away. A certain professor of psychology said, "All such phases of mental disturbances, called conviction of sin, are too weak for respect, and should not be meditated on, even if they are felt." Words like these will be poor consolation in a lost eternity.

The ways of God are pleasantness and peace, and none can deny it only those who have not tried them. True happiness is found only in the way of faith, love and obedience. The knowledge of sins forgiven; peace of conscience through the blood of Christ; a good hope through grace; victory over death: are not these comfortable and blessed things? What can the world, or sin, propose of equal value?

Otto Harris

Antioch, W. Va.

Christ has gone to prepare a place for you, but are you prepared for that place?

SUNDAY SCHOOL LESSONS FOR FEBRUARY 1966

PRIMARY LESSONS

- Feb. 6—Jesus, God's Dear Son.
Matt. 3:1-17.
- Feb. 13—Jesus Told of God's Care.
Matt. 6:25-33.
- Feb. 20—Jesus Helped A Little Girl. Mark 5:22-43.
- Feb. 27—Jesus The Friend of Children. Mark 10:13-16.

ADULT LESSONS

- Feb. 6—Punishment of Disobedience. Gen. 3:14-24.
- Feb. 13—Not All Worship Acceptable to God. Gen. 4:1-26.
- Feb. 20—Effects of Walking with God. Gen. 5:15-32.
- Feb. 27—Wickedness of the World. Gen. 6:1-13.

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FEBRUARY 1966

NEW TESTAMENT REPENTANCE

- Memory verse, Luke 13:3, "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
- Tues. 1—James 4:1-10.
- Wed. 2—1 Jno. 1.
- Thurs. 3—Rev. 2:1-7.
- Fri. 4—Rev. 2:12-17.

Sat. 5—Rev. 2:18-29.

Memory verse, Acts 17:30, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Sun. 6—Rev. 3:1-6.

Mon. 7—Acts 17:22-32.

Tues. 8—Acts 20:17-27.

Wed. 9—Acts 26:9-23.

Thurs. 10—Rom. 2:1-11.

Fri. 11—Rom. 11:13-24.

Sat. 12—Eph. 5:1-16.

Memory verse, Matt. 5:4, "Blessed are they that mourn: for they shall be comforted."

Sun. 13—II Tim. 2:15-26.

Mon. 14—Luke 15:11-24.

Tues. 15—Luke 18:9-17.

Wed. 16—Luke 24:36-48.

Thurs. 17—Acts 2:37-47.

Fri. 18—Acts 3:14-26.

Sat. 19—Acts 5:17-32.

Memory verse, Mark 6:12, "They went out, and preached that men should repent."

Sun. 20—Acts 8:14-25.

Mon. 21—Mark 6:7-13.

Tues. 22—Luke 3:2-14.

Wed. 23—Luke 10:1-16.

Thurs. 24—Luke 11:29-36.

Fri. 25—Luke 13:1-9.

Sat. 26—Luke 14:7-11.

Memory verse, Luke 15:18, "I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee."

Sun. 27—Luke 15:1-10.

Mon. 28—Matt. 4:12-17.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RIGHTLY DIVIDING THE WORD OF TRUTH

Someone has said, Why study the Old Testament and especially the book of Genesis? Without question the admonition in our text cannot be anyway near, without studying the Old Testament and more so the book of Genesis. The design of the Bible is to reveal the plan of salvation through Jesus Christ and the history of God's dealing with humanity. To understand the Bible a person must have at least a general knowledge of the book of Genesis. Here is a fact which we believe will help any student to build up christian faith and hope, and which will help much to christian comfort and happiness. A student of the Bible must begin when the Bible begins and close ones mind where the Bible closes.

In Genesis we find four eternal facts: the fact of Almighty God (triune God-head), man created by God, moral history — created perfect but yielding to sin, and the Divine promise of a Redeemer. The author of the first five books of the

Old Testament is not definitely known, but it is generally thought that they were written by Moses during the forty years of the wandering of God's people, between the exodus from Egypt and the entrance into the land of Canaan. Because of it's accurate contents, They had to be written by guidance of the Holy Spirit.

The meaning of Genesis is generation of things or beginning. We find many beginnings in Genesis: earth, life, home, moral order, sin and it's consequences, nations, redemption and a people who would serve Almighty God. This history is of the times long before it's writing. It is not the design of the history to emphasize carnal or material development or even the development of the nations of the world, but rather the development of a people who would serve God. It is not an utopian account, but on the contrary a revealing of the uncertain and evil carnal nature of man, while sin is present.

The first era of man is covered very rapidly, relating only a few essential details, as the antediluvian

period of over 1650 years is covered by seven rather short chapters, Genesis is divided into three distinct periods: the period of time before the flood or antediluvian period; the period from the flood to the call for Abram to leave the carnal things of life and journey to a separate country, where he might develop a nation for the main purpose of serving Almighty God; and the Patriarchal period or events taking place among this chosen people before their captivity in Egypt.

Genesis contains many of the outstanding truths of the Bible: the fact of there being Almighty God, that He is and that no other being is like Him; the details of His creative Power; that God made man as the supreme being of the earth, and God's promise of redemption from the wages of sin.

—o—

PROMISES AND REWARDS

"My Covenant will I not break, nor alter the thing that is gone out of my lips," Psalms 89:34. This is a promise that parents every where can claim in behalf of their children. The burden of many fathers and mothers tonight, is the concern about the welfare of their children. It is an unwelcome truth that many children of Christian parents are unsaved. Comparatively few are being trained in the right way, and many are being lost to the Church. Many parents no doubt sit at home

sadly repeat the old song, "Where is my wandering boy tonight." What can we do about it? Does our concern and love bring us to our knees? We think of our failures in the past in leading them in the right way. Oh! is there some way to redeem them? There is no other way but God's way. Dear fathers and mothers: "If ye be Christ's then ye are Abrahams seed, and heirs according to the promise." Gal. 3:29.

"I will establish my covenant between thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee," Gen. 17:7. One condition for the fulfillment of this great promise was indicated by the Lord when he said of Abraham, "I know him, that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him:" Gen. 18:19. To ratify this, the Lord gave to Abraham the token of a covenant between two parties, God could swear by no greater so he swear by himself; "I will be a God to thee, and to thy seed after thee, and Abraham believed God and it was counted unto him for righteousness," Rom. 4:3.

It never was God's thought that the Hebrews should live for themselves or to themselves He expands His thought: "In thee shall all the

families of the earth be blessed," and this is His thought to us still, "I will bless thee . . . and thou shalt be a blessing," Gen. 12:3-2. "Observe and hear all these words which I command thee, that it may go well with thee, and with thy children for ever," Deut. 12:28.

"I will pour out my Spirit upon thy seed, and my blessing upon thine offspring." Let us link this promise with Peters declaration, "for the promise is unto you, and your children," Acts 2:39. Press boldly to the Throne of grace that our children as well as our selves shall possess this gift of the Holy Spirit. To spiritually apprehend these covenant promises is to give parents great boldness in going to God for their families. Yet some hesitate to thus boldly go to the Throne of grace with the needs of their children, saying, These promises are all to the Jews. God himself gives the denial to this through Peter who declares "The promise is unto you and to your children," Acts 2:39. Is it not true, "We have not, because we ask not," James 4:2.

The Holy Ghost bade Peter tell Cornelius, whereby he and all his house shall be saved, Acts 11:14. And when the Philippian jailer cried out, "What must I do to be saved," Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," Acts 16:30-31. The Bible is full of promises, but Faith must lay hold of every

promise. If we have failed to bring our children up in the admonition and fear of the Lord, if they are not now living for God, we have nothing to do but humble our selves before God, and confess we have failed Him and go to our children also, looking to the Lord for grace and wisdom and do all we can to make amends. Then come to God with the promise. A widow was greatly exercised in prayer for her children, the Spirit impressed her to plead the promise found in Jer. 49:11. She took God at his Word, rested in His promise and saw all her children saved.

The faith of Noah made perfect by works, saved his family, and with his family saved the race, Heb. 11:7. Our life must all be faith. Faith is making way for God in our life, and when the vision tarries, and the promise appears to fail, faith understands this, only to trust God more completely and more confidently, Luke 18:1-8; Rom. 4:9-25. There is no substitute for a mother dedicated to the saving of her family. Christian partners who chastise, teach, and pray with their children will have no regrets in later years," Train up a child in the way he should go; and when he is old he will not depart from it," Prov. 22:6. This is the reward we so earnestly desire.

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THE WAY OF PEACE

In this time of war, unrest and turmoil our minds often turn to peace. Now we are starting a new year, but it seems to hold forth anything but peace. We cannot solve the world's problems, but I think we can prepare for peace in our hearts, through prayer. We can pray that we will understand other people and that they will understand us. We prepare for peace when we foster reverence for human personality and when we let ourselves become possessed of, that perfect love that casts our fears. It is our duty to help people to realize that the things which unite mankind and the common foes men face, are more fundamental than the things that divide mankind. This day let us

seek peace and pursue it. "Depart from evil, and do good; seek peace, and pursue it," Psa. 34:14.

Jesus taught the disciples to pray, "Thy kingdom come" and He said it does not come with observation, but when peace becomes enthroned within the heart. If we are to have peace, as a way of life to guide all nations, the councils that meet in the interest of world peace, will need at each session not only the symbol of Christ on the outside, but the spirit of Christ on the inside. Peace comes to those who believe in Christ and dedicate their lives unto Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," Isa. 26:3. I often think of this verse and it has helped me many times. No one can be happy when his mind is not at rest. No mind can be at rest which lacks assurance concerning the ordering of the world of man and things of life.

The Bible has little or nothing to say concerning the pursuit of happiness. Instead the Psalmist says, "Seek peace and pursue it." The secret of this real foundation for happiness is a mind which is stayed, not now and then but continuously upon God. Many of us have difficulty feeling a real sense of inner peace. This truth stands out, we cannot build a fence around a little world of our own creation and achieve peace. Isolation only adds to the unrest within us. God made

us creatures who need fellowship and we need one another. Our main problem is living in such a way as to be a blessing to others. One of the greatest helps in achieving inner peace is to make sure that the line between ourselves and our fellow-man is cleared of all human meanness, which also keeps us from God.

According to Jesus, we cannot have God's blessings when we have a grievance between a neighbor and ourselves. Reconciliation brings a lift to living. The prize we gain in the peace of God, which passes all understanding as christians, lies in simplicity of mind and heart. Let us pray that the love of our Lord Jesus Christ may have expression through our lives, that we may become accessible to others. None of us can hope to escape the testing and trials of life, but every christian can say, we have a great recompense if only we are with God. Because we are doing God's Will, we are delivered from all fears and anxieties. When we labor and are heavy laden, we have rest because we are yoked with Christ. For our comfort He tells us that His yoke is easy and His burden is light.

When Jesus gave to His disciples His special gift of peace, it was a peace which the world could not give or take away. He went on to say, "Let not your heart be troubled, neither let it be afraid." When we walk His way of peace, we have an untroubled mind and a spirit

that is not afraid." Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27. These are days of trials, separation and broken plans. Down through the ages mankind has seen better days. Such times we like to remember, hoping that men may change, but God never changes.

What may seem an endless eternity to men is but a day with the Lord. God never meant for us to live in the past or the future. He gives us today — one day — and He has promised strength for it's needs. We must walk through life only one day at a time. Best of all, we do not walk alone, we do not carry the burden alone; our Lord has walked this way before us and today He will walk by our side; helping us over the heights, bearing us up through the deep waters and giving us strength. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Psalms 27:1. Amid the darkness, sorrow, discomfort and distress the stars of God's love shine as penetrating rays of light into the souls of men, if they will but look up. Let us look to God for strength for this New Year.

Sister Viola Broadwater

12 Macy Dr., Lavale, Md.

21501.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

The following tracts are free:

Do You Want Salvation?

The Lord's Supper.

Which is the Right Church?

The Brethren's Card.

The Doctrine of the Prayer Veil.

PUBLICATION BOARD

Bible Monitor (semi-monthly)

\$1 per year

Brethren Hymnal (heavy back)

\$2 ea., \$21 doz., postpaid

Church Manual .30

The Bible Outline .45; \$5.10 doz.

The Old Testament History .55; \$6.00 doz.

The New Testament History .60; \$6.50 doz.

No charge for the following:

Polity Booklet.

Instruction for Applicants.

Baptismal Certificate Blanks.

Church Letter Blanks.

Credential Blanks.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference.

or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia.

Last Sat. April—Grandview, Mo.

Last Sun. April—Bethel, Pa.

First Sun. May—Waynesboro, Pa.

First Sat. May—Eldorado, Ohio.

Third Sat. May—Dayton, Va.

Third Sat. May—West Fulton, O.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsbury, Pa.

First Sat. Aug—Broadwater Chapel, Md.

Sat. before 4th Sun. Aug.—Swallow Falls, Md.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Md.

2nd Sun. Oct.—Waynesboro, Pa.

Third Sat. Oct.—Dayton, Va.

Third Sun. Oct.—N. Lancaster, Pa.

Fourth Sat. Oct.—Englewood, O.

Last Sun. Oct.—Bethel, Pa.

First Sun. Nov.—Shrewsbury, Pa.

1966 GENERAL CONFERENCE

Will be held on the Brethren in Christ Memorial Holiness camp grounds, located 1½ miles southwest of West Milton, Ohio. West Milton is 12 miles north of Dayton.

Ohio, on State Route 48.

More complete information will be published in the Bible Monitor at a later date, as to the best routes to travel, bedding, etc.

Locating Committee

Harold R. Frantz,

Writing Clerk.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or

punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two, "&" for and, etc.

6. *Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.*

7. *Use direct quotations for Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses, "Jesus wept," John 11:35.*

8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

—Editor.

DIRECTORY INFORMATION

CONGREGATION	NAME AND ADDRESS	CODE AREA—	EXCHANGE NUMBER
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Goshen, Ind.—	Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.	219—Goshen KE	3-3357
Pleasant Home, Cal.—	Elmer Ruff, 3712 Roeding, Ceres, Calif. 95307	209—Modesto	537-1031
Pleasant Ridge, O.—	Loyal H. Martin, Pioneer, Ohio	419—Pioneer	2026
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Lititz, Pa.—	A. G. Fahnestock, R. 4, Lititz, Pa.	717—Lititz MA	6-2349
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Orion, Ohio—	Paul R. Myers, Bx. 117, Greentown, Ohio	216—N. Canton HY	9-6080
Quinter, Kansas.—	Newton Jamison, 512 Garfield, Quinter, Kan.	913—Quinter PL	4-3433
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West Fulton, Ohio—	Charles Leatherman, R. 1, Wauseon, Ohio 43567	419—Wauseon	429-6296
Winter Haven, Calif.—	Donald Ecker, 40476 Lincoln Ave., Cherry Valley, Cal.—Beaumont	845-2700	

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R. 1, Converse, Ind 46919—M.

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Port Republic, Va. 24471—E.

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R. 1, Union, O. 45322—E.

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Broadwater, Howard M., 12 Macy
Dr., Lavale, Md. 21501—M.

Broadwater, Jonas,
Swanton, Md. 21561—E.

Brubaker, David F.
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Petersburg, Mich. 49270—M.

Dayhoff, Guy W., R. 7, Bx. 172,
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23 Hillcrest Ave.,
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40476 Lincoln Ave.,
Cherry Valley, Cal. 92223—M.

Fahnestock, A. G.,
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Flora, Joseph E.,
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Hart, Mich. 49420—M.

Flory, Harley, R. 4,
Defiance, Ohio 45312—M.

Fulk, Biedler, R. 1,
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Haldeman, Millard S., Bx 236,
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Newberg, Ore. 97132—E.

Harman, Oscar Price,
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Harris, Otto,
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Hartz, Paul A., Jr.,
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Palmyra, Pa. 17078—M.

Hostetler, Vern, R. 3,
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Jamison, Dale E.,
Quinter, Kans. 67752—E.

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Kegerreis, James,
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Leatherman, Charles, R. 1, Bx. 46,
Wauseon, Ohio 43567—E.

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Newburg, Ore. 97132—M.

Mallow, Eldon,
Clearville, Pa. 15535—M.

- Mallow, Owen,
 Clearville, Pa. 15535—E.
 Mellott, Homer, R. 1,
 Oakland, Md. 21550—E.
 Miller, Ernest L., P.O. Bx. 365,
 Harrisonburg, Va. 22801—E.
 Myers, Howard E.,
 R. 3, York, Pa. 17402—E.
 Myers, Paul R., Bx. 117,
 Greentown, Ohio 44630—E.
 Ness, Jacob C., 136 Homeland Rd.,
 York, Pa. 17402—E.
 Parker, Herbert,
 R. 3, Troy, Ohio 45373—E.
 Pease, Walter C.,
 Quinter, Kans. 67752—M.
 Pfeffer, John, Star Rte. 6,
 Springfield, W. Va. 26763—M.
 Reed, D. Paul, Rt. 3, Bx. 1,
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 Reed, Hays,
 1433 Overholtzer Dr.,
 Modesto, Calif. 95351—E.
 Reed, Ray, R. 1,
 Dallas Center, Ia. 50063—M.
 Reed, R. Q. E., Star Rte.,
 Radford, Va. 24141—E.
 Reed, W. S.,
 Dallas Center, Ia. 50063—E.
 Replogle, George E., R. 1,
 West Milton, Ohio 45383—E.
 Rice Joshua, R. 3,
 Frederick, Md. 21788—E.
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 Antioch, W. Va. 26702—E.
 Root, Wm., 1612 Morphy,
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 Royer, Orville,
 Dallas Center, Ia. 50063—E.
- Rush, Harley, R. 1,
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 Schultz, Clyde,
 7641 Hazeltine,
 Van Nuys, Calif. 91332—E.
 Senften, Lester,
 9730 Middlebranch Ave., N.E.,
 North Canton, O. 44720—E.
 Shaffer, Foster M., R. 3, Bx. 323,
 Gaithersburg, Md. 20760—M.
 Shaffer, Frank D., R. 3,
 Greencastle, Pa. 17225—E.
 Shank, Ray S.,
 201 W. Coover St.,
 Mechanicsburg, Pa. 17055—E.
 Shumake, L. A.,
 Louisa, Va. 23093—M.
 Skiles, Daniel C., 2605 Budd St.,
 Modesto, Cal. 95351—M.
 Skiles, David L., P.O. Bx. 188,
 Cuba, N. Mex. 87013—M.
 Skiles, Ora, Bx. 116,
 Cuba, N. Mexico 87013—M.
 Smith, Warren C.,
 McClave, Colo. 81057—M.
 St. John, Dean, Box 125,
 West Unity, Ohio 45370—M.
 Strayer, Ord L., R. 6,
 Harrisonburg, Va. 22801—E.
 Surbey, Clarence,
 R. 1, Amboy, Ind. 46911—M.
 Surbey, Howard J.,
 R. 2, Taneytown, Md. 21787—E.
 Swallow, James F.,
 6560 Sonoma Mt. Rd.,
 Santa Rosa, Calif. 95404—F.
 Swihart, Floyd T.,
 1903 W. Clinton St.,
 Goshen, Ind. 46526—E.

Swihart, Roy J.,
 R. 2, Goshen, Ind. 46526—E.
 Taylor, Addison, R. 1,
 Ridgeley, W. Va. 26753—E.
 Weaver, Paul C.,
 R. 1, Bethel, Pa. 19606—M.
 Wertz, Emery,
 McClave, Colo. 81057—M.

—o—

DUNKARD BRETHREN DEACONS

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 Beam, Willard
 Beeman, Edward
 Beeman, Oscar
 Beery, Ezra
 Burtner, Clair
 Carpenter, John
 Chupp, Alvin
 Diehl, Forrest
 Eberly, Marvin
 Fiant, J. Elmer
 Flory, Claude L.
 Frantz, Harold
 Gehr, Clarence
 Gibbel, Jacob
 Gilpin, Joseph
 Gunderman, Reinhold
 Halderman, John
 Heisey, William
 Holl, Leroy
 Jamison, Herman
 Jamison, Newton
 Kasza, Eugene
 Kegerreis, David
 Kendall, Earl
 King, Norman
 Kreiner, Lowell
 Leatherman, Thomas
 Leatherman, Virgil

Lilly, Jesse
 Longenecker, Geo.
 Lorenz, Geo.
 Lorenz, Pete
 Marks, Charles
 Marks, Paul
 Meyers, Martin
 Meyers, Roy
 Miller, Levi H
 Moss, Paul
 Myers, Nelson E.
 Myers, Paul B.
 O'Brien, Edw.
 Parker, Robert
 Pike, Lowell
 Pike, Wayne
 Pletcher, Albert
 Priser, Wesley
 Reed, Carl E.
 Reed, Harold W.
 Reed, Kyle
 Reed, Leonard
 Reed, Nelson R.
 Rice, J. Roy
 Rice, Lawrence
 Roedel, Daniel
 Royer, Nathan
 Ruff, Elmer
 Ruff, Harvey
 Rupp, Denver
 Ruschaupt, John
 Senften, Charles
 Silkknitter, Alvin
 Silkknitter, Otis
 Sines, Virgil
 Snyder, Dwight
 Stauffer, Edwin
 Stump, Delma
 St. John, Clifford
 St. John, Samuel W.

Surbey, Frank
 Swihart, Merle
 Switzer, Charles
 Sweitzer, Harry
 Throne, George
 Throne, Harvey
 Wallace, John E.
 Welch, Chester
 Wertz, Ivon
 Wertz, R. J.
 Whitmore, Kenneth
 Williams, John
 Wisler, John
 Withers, D. H.
 Wolfe, Verling
 Wyatt, Boyd

LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Dallas Center is located on Route 64, twenty-four miles northwest of Des Moines. Turn south off of Route 64 onto Percival Ave. (first street west of R.R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash streets.

DAYTON, VIRGINIA

Located $\frac{1}{4}$ mile west of Virginia #42, on Ottobine Road (Mason St.) or #257. Those coming from the north, turn right at Sinclair Station one mile south of Harrisonburg limits, go to next Stop Light and turn left on to #42. Keep route 42 to south end of Dayton and turn right, first church after making this turn.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county #130. Take U.S. #33 or Indiana #15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn

right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then $\frac{1}{4}$ mile west.

LITITZ, PA.

At Broad and Main Sts., turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

McCLAVE, COLO.

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U.S. #50 and then north one mile.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Ind.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions..

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna

NEWBERG, OREGON

Highway 99W enters Newberg in an East-West direction. Entering from east, go through town to west end, turn right on Main St. for 3 blocks, cross railroad tracks, go $\frac{1}{2}$ block to church house which is

on left at Franklin St. Entering town from west end, go to Main St., turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.; one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Sts. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third St., churchhouse is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies espec-

ially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.

B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.

E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

MISSIONS

CLEARVIEW, PA.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles throne and every sinner will be south of Clearville, Pa., along hard road a little east of Route 26. Services each Sunday, 10:00 A. M.

ELKINS, W. VA—Known as Hazelwood School, along Route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins.

TORREON NAVAJO MISSION — Northwest of Bernalillo, New Mexico, on highway 44; Southwest of Bloomfield, New Mexico; 23 miles southwest of Cuba, New Mexico. Turn on State highway 197 in Cuba. The road is part pavement and part dirt and is marked from Cuba reading Torreon Navajo Mission. Address — P.O. Box 188, Cuba, New Mexico 87013. Present personnel includes: David and Mildred Skiles, Urania Williams, Marvin Flory and Fred Lorenz. Visitors and part-time help are invited. Please contact for further information.

1 - W SERVICE

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THE BIBLE DOCTRINE OF NON-CONFORMITY

There is no better theme text, for the above subject, to be found in all the Bible than 1 John 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." We learn from this, the child of God is to be separate from this world system. Such child is to love the things, which God loves and he is to hate the things which God hates. Love is the opposite from hate.

"What is love?" 1 John 4:8, "He that loveth not knoweth not God; for God is love." Therefore we as children of God should imitate God in the things which we love. Let us look at some of the things which God loves, things which please Him. God is "righteous." Ezra 9:15, "O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we

cannot stand before thee because of this."

We have shown that God is love and God is righteous. These are attributes of God. Also Psa. 119:137, "Righteous art thou, O Lord, and upright are thy judgments." Therefore the Bible teaches no federation, but rather separation, from all union with political, commercial, and ecclesiastical systems in this world, which are trying to make the world happy without God. All such are failing in their attempt. David says again in Psa. 145:17, "The Lord is righteous in all his ways, and holy in all his works."

Also Psa. 97:2, "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."

Considering then the righteousness and the love of God, which is the opposite to hatred of the "lusts of the flesh, and the lust of the eyes, and the pride of life." Let us look at some of the things which God hates. Prov. 6:16-19, "These six things doth the Lord hate: yea, seven are an abomination unto him:" The great masses of the people of this world, are preparing themselves, working and revelling in the things pertaining to this life, just as though the desires of the flesh are the only satisfying portion of man. Note these seven abominations of God: "A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth

wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lies, and he that soweth discord among brethren." All these characteristics are sin, in and brought about by the lusts of this treacherous flesh to condemn the hearts of human kind. These abominations are wicked in the sight of God and Jesus Christ our Saviour.

Christ also is a lover of righteousness and a hater of wickedness. *Psa.* 45:7, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Let us notice, some of the ambitions of those in this world, who are not Christians. There is a desire by many (in some church members also), to acquire much property, or a great name for themselves, or to satisfy physical appetites. Nevertheless all these are not for the true follower of Christ.

The beloved apostle John has shown us, that those who are of God can overcome. *1 John* 4:4-7, "Ye are of God, little children, and have overcome them: (evil spirits, who have not confessed Christ) because greater is he that is in you (the Holy Spirit), than he that is in the world (Satan). They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us, hereby know

we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God (not of the world); and every one that loveth is born of God, and knoweth God."

Sinner friend, if you should read these lines, do you believe in a future life, beyond the grave? Have you been so occupied in the affairs of this life, trying to be happy, that you have not had time to think of a future life? Such is the philosophy of this worlds system, from which the children of God are to separate themselves. The Bible is very clear about the separate life, *2 Cor.* 6:13-18, and elsewhere. Let us search the Scriptures on this non-conformed life. The Scriptures from beginning to end indicate that the people of God are to separate from pride, vanity of lying, hatred which leads to murdering innocent blood, wicked imaginations, to abstain from mischief, bearing false witness, the extravagance of this world-system, and last but not least, to refrain from sowing discord among brethren.

We are to be separated, dedicated, consecrated and devoted to the service of God. Long ago God gave instruction for His people, concerning separation or non-conformity, with the world. *Lev.* 20:24 "I am the Lord your God, which have separated you from other people."

The Apostle Paul gives us a pattern for non-conformity in *Rom.* 12:1-2, "I beseech you therefore

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

We should remember that man was made a three-fold being; spirit, soul and body, 1 Thess. 5:23, Man cannot manifest himself a "living sacrifice" (living spirit), after his body is dead, Jas. 2:26. In order for us to present our spirit, "a living sacrifice" before the world, we must also present our bodies. The body must be non-conformed, and the spirit must manifest a change also, a change of life. What does the word conform mean? It means to pattern after, or to be in harmony with. Hence this text means that Christians are not to pattern their body like the world, neither their deeds which are prompted in the heart. The heart is the center of life. We understand the spirit of man is the mind of man, controlled by the heart. We could bring Scripture which we believe teaches this, but can not pause to do it here. Therefore to be "not conformed" simply means "do not pattern after," or be in harmony with the world.

At this point, please do not overlook these two Scriptures and their true meaning on this subject. i. e.

2 Cor. 6:17; Jas. 4:4. The passage from James gives us some very strong language, which is God's Word, don't forget it. Do you or I want to be enemies of God?

"FOLLOWING A WORLDLY LIFE"

Not living a life of sacrifice from the evils of the world and the manifestation of a changed heart. The following is the example of a conformed life to the world: By indulging in smoking, drinking and dancing; by wasting the time which God has given in watching the ballgame; by gambling and card playing; by chasing around with another's companion; by lying, stealing and cheating; by desecrating the Lord's day, in boating and bowling and skating. All these and more, in fact, it means leaving God out of ones life and serving the devil at all times. Friend wouldn't you rather be a Christian?

Bro. Wm. Root

1612-Morphy St.

Great Bend, Kans. 67530.

—o—

FAITH IS THE VICTORY

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. 10:9. "For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast," Eph.

2:8-9.

Therein lies salvation, but I hear someone say, you must keep his commandments too. I say no, no, no I am not under law, but under grace, when we depend on works our faith fails. Notice I did not say that God's commandments do not have to be met. I said I am not the one that has to meet them. "For it is God that worketh in you both to will and to do his good pleasure," Phil. 2:13.

If we say we have to keep his commandments to be saved, we also must admit that we fall short of them. "For we know that the law is spiritual: but I am carnal, sold under sin," Rom. 7:14. "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them," Gal. 3:10. The law does not make any provision for trying, or doing our best, it says do or die.

In Gen. 18:10-12, God told Sarah that she would conceive a seed, she laughed, and no doubt thought it impossible because of the human element. Never the less in Hebrews 11:11 Sarah by faith conceived seed. The impossible demand of God was met by faith and God worked in her to perform that which man was unable to do.

The same is true of salvation if we believe and have faith in Jesus

Christ. He will produce the fruit in our lives that we are unable to do in our own carnal power. True faith produces true works, they cannot be separated. But the sad thing is a man may have feigned faith which produces dead works or no works at all. For Sarah and Abraham in their efforts brought forth Ishmael. And that is the cry of most Christians today, "Oh that Ishmael might live before thee," Oh that my works would be acceptable before thee. But until we cease from our works, God will not work in us.

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing," John 15:5. This does not mean if we are Christians we can do nothing but good works, nor does it mean if we have good works we are a Christian. It means everything we do is nothing in God's sight if Christ has not brought it forth. A woman may put a covering on, in her own power and this would not have the power to live in accordance with what that covering stands for, she then becomes a spiritual adulteress, see Rom. 7:1-6. But if by faith it is not put on, the power of God will bring forth the beautiful life to go with it, so faith is made perfect.

No the church cannot save. Many believe if they are in full accordance with church doctrine they are

saved, but salvation is of the Lord. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," Gal. 5:4. In 1 Sam. 6 the Philistines brought back the Ark to Israel, in verse 15 they offered burnt offerings and sacrifices unto the Lord, in verse 19 they looked into the Ark and God slew 50,070 men. To look into the Ark they had to remove the lid with the blood covered mercy seat, and God looked down and saw the broken law and administered death. So when we trust in works we remove the effectiveness of Christ out of our lives and spiritual death is the result. "Do we then make void the law through faith? God forbid: yea, we establish the law," Rom. 3:31.

In Exodus 19:4 God reminds the children of Israel how He has brought them unto himself and verse 5 that He is going to give them a covenant, the ten commandments, and if they will keep them they will be His treasure. In verse 8 we see that all the people said, "We will do it". What poor people, they said, "We will do it." But they had already broken it by their murmuring and complaining in the wilderness. They had no knowledge of sin, for by the law is the knowledge of sin. "For until the law sin was in the world: but sin is not imputed when there is no law," Rom. 5:13. "Moreover the law entered, that the offence might abound,"

Romans 5:20.

Christ asked Simon which of the two forgiven debtors would love the creditor the most? And he said the one who owed the most, Luke 7:41-43. The more the Spirit reveals how much we come short of the law, the more we will love the Lord for what he has done for us, and depend on Him for our strength. What we need today is more preachers who will make Mt. Sinai thunder and lightning so people will know what sin really is, and send them running for the priest, which is Christ the great high priest, Heb. 9:11-14. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith," Gal. 3:24.

God commands us to love our brother. Now the Word says that in me, that is in my flesh, is no good thing; and man at his best state is altogether vanity. The Word also says that God is love and the fruit of the Spirit is love. So if I feel love for my brother, it is not I, but Christ in me fulfilling this commandment: for Christ came to fulfill the law. He demands and, If I believe and have faith, He fulfills. For faith sets Christ in action. Now my efforts to love will not bring forth gossip, backbiting, whispering, etc.

"I can do all things through Christ which strengtheneth me," Phil. 4:13. "I am crucified with Christ: nevertheless I live; yet not

I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain," Gal. 2:20-21.

Give the glory to God for what He does in you, lest we be as Moses when he said, "Must we fetch you water out of this rock?" "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation unto the land which I have given them." Num. 20:12.

Soon the Lord will appear, ten virgins will go to meet him: five has been prepared by the Lord, five have prepared themselves. We must be fully persuaded that what He has promised He is also able to perform, Rom. 3:20-25. "According to your faith be it unto you," Matt. 9:29.

Berton E. Smith.

LOUISA, VA.

In our inventory of the past year we find that some of our greatest blessings come to us through the fellowship and ministering of God's people. We were made to rejoice when on Sunday, December 19th, Eld. Ernest Miller of Harrisonburg, Va., with Bro. Albert Rounds and Bro. John Guthrie and their families came to our home, with a bas-

ket lunch, we enjoyed a fellowship hour together. The thought came to us "that we know we have passed from death unto life, because we love the brethren." We were glad to have Bro. and Sister Artie Strader of Orange to be with us in the afternoon service. They are earnest Bible students dedicated to the Lord's work. Bro. Miller brought to us a soul stirring message from Luke 2:7, it was well received and will not be soon forgotten. We feel that we should hold up his hands in the great work of carrying the Gospel to a frowning world. Jesus said, "the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest; that he would send forth laborers into his harvest;" Luke 10:2. We are indeed thankful to all the dear Brethren and Sisters for the prayers, gifts, and cards of remembrances given us. We feel that we do so little for the many blessings we enjoy. May we have the strength and courage to press forward toward mark for the prize of the high calling in Christ Jesus.

L. A. Shumake and wife.

Don't stay from church because it is not perfect — how lonely you would feel in a perfect church!

YOU ARE BEING WATCHED
— The eyes of the Lord are in every place, beholding the evil and the good.

NOT DISCOURAGED

Let us remember in these difficult days when the changes are being rung on the size of things, and the world is impressed by numbers and bigness, that majorities are not always right. In fact, they are often found to be wrong. God's ways are not our ways. His thoughts are not our thoughts and majorities do not impress Him.

When Noah was building the ark he was in the minority—but he won.

When Joseph was sold into Egypt by his brothers, he was in the minority—but he won.

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight, they were in the minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in the minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, he was in the minority in size—but he won.

When Martin Luther nailed his thesis to the door of the cathedral, he was in the minority—but he won.

When Jesus Christ was crucified by the Roman soldiers He was in the minority—but He won.

There is encouragement here for each one of us as we reflect that

one man or woman—with God—is always in a majority.

Sel. by Fred E. Keller.

BEFORE IT IS TOO LATE

If you have a tender message,
Or a loving word to say,
Do not wait 'till you forget it.
But whisper it today.

The tender word unspoken
The letter never sent,
The long forgotten messages,
The wealth of love unsent—

For these some hearts are breaking,
For these some loved ones wait;

So show them that you care for them
Before it is too late.

Sel. by Sister Margaret Myers.

OUR CAN'TS AND CANS

If you would have some worthwhile plans

You've got to watch your can'ts and cans:

You can't aim low and then rise high;

You can't succeed if you don't try;

You can't do wrong and come out right;

You can't love sin and walk in light;

You can't throw time and means away

And live sublime from day to day.

READY

Ready to suffer grief or pain,
 Ready to stand the test;
 Ready to stay at home and send
 Others, if He sees best.

Ready to go, ready to bear,
 Ready to watch and pray;
 Ready to stand aside and give,
 Till He shall clear the way.

Ready to speak, ready to think,
 Ready with heart and brain;
 Ready to stand where He sees fit,
 Ready to bear the strain.

Ready to speak, ready to warn,
 Ready o'er souls to yearn;
 Ready in life, ready in death,
 Ready for His return.

Ready to go, ready to stay,
 Ready my place to fill;
 Ready for service, lowly or great,
 Ready to do His will.
 Sel. by Sister Ruth Snyder

People often tell us, "we are all going to Heaven, many roads all lead to the same city." There are many roads in the world. Not all roads take us to where we want to go. People do get lost. A child can tell you the way to his home. Jesus tells us the way to Heaven; it is His Home.

The smallest deed is better than the greatest intention.

ANY PARENT'S PRAYER

Lord, make me like the burning bush

That Moses saw of old,
 To keep before my children's eyes
 A constant fire of gold.

Lord, let me be a burning bush
 That will not scorch or scar,
 But shine for ever in their sight
 In splendor like a star.

Lord, let me, like the burning bush
 That Moses knelt to see,
 Bloom with the glory of thy love,
 A living fire in me.

— Claribel Weeks Avery.

ROMANS 1:14-22

What the world needs is God; without Him all is confusion. Without God there is no real life, no true happiness, no permanent satisfaction. Without God the past has no assurance, the present no confidence and the future no hope. Without God man is a creature in the darkness and filth of sin, with nothing but gloom and despair at the end of his days. But bring in the resurrection of Christ and all is changed. It reveals God as Saviour, Guide, Strength, All—it enables us to live in the present and to hope steadfastly as to the future.

Sel. by Sis. Eileen Broadwater.

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No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR HIGH PRIEST

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins", "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec", Heb. 5:1, 4-6.

The first verse of our text actually gives the definition of a High Priest of the Jews. The highest religious leader in things pertaining to God. The one who, offered sacrifices on important occasions and had charge of all minor religious matters conducted by the priests. The intercessor between God and the Jews on all important religious matters.

Our text tells us that no man took unto himself to be a high priest but was to be called by God and from

the tribe of Aaron. We have only one exception to this rule on record in Jewish history, about the time of the start of the christian church the Jews had gotten so far away from their law and their own rule, that the Ruler of the country appointed the high priest from where he wished. Jesus Christ was appointed our High Priest by God. However He was not appointed after the order of Aaron but "after the order of Melchisedec" which signifies "without beginning and without ending." Jesus will be the High Priest forever, unto every one who will accept Him and serve Him to the best of their ability.

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar", Heb.

7:11-13. The book of Hebrews gives us some very important facts, of which we should pay very close attention, as they are very important to our faith and practice. The entire tribe of Levi had no specific part of the land of Canaan, but was scattered throughout all the tribes to perform religious duties. One part of this tribe, that of Aaron furnished all the priests and the other descendants of the tribe of Levi assisted the priests in minor duties. Notice this Scripture tells us that Jesus came as a priest but not from the tribe of Aaron but rather of a tribe which gave "no man attendance at the altar." Christ was rather from the royal tribe, but was still called of God to be High Priest. Dear Reader please note "For the priesthood being changed, there is made of necessity a change also of the law." The law of the levitical priesthood, the law of Moses, with its interpretations and history of practice comprising what we know as The Old Testament; "there is made of necessity a change also of the law" which change we now know as Christ's law, The New Testament. Why? Because perfection could not come from even a faithful practice of The Old Testament. Notice dear Reader, perfection is demanded in Christ's kingdom and through His sacrifice for our sins and our consecration to His commandments, we can have Godly perfection. Do we?

"And they truly were many priests, because they were not suffered to continue by reason of death", Heb. 7:23. Those who were made High Priest's after the order of Aaron, needed to be appointed at various times because they were subject to death. However since we have a High Priest, who is without beginning and without ending, we need only One (Jesus Christ)).

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," V. 26. Will His subjects have any of these characteristics? Will any of His subjects be satisfied until they possess, each of these characteristics? "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore", V. 27-28. Our High Priest does not need to offer up a daily sacrifice for His sins, because He has none; glory to His name for He did not yield to any sin "even though tempted in all points as we are." Notice, if we do not yield to a sin, we will never need to repent for it, but if we do it will be held against us until forgiven. How many of the High

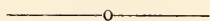
Priests ever became so consecrated to even come near, offering themselves for sins of others?

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God", Heb. 9:13-14. Did you ever study Leviticus to see the amount of blood of animals, which was offered for the sins of the people? Ah, but the blood of One "without spot", and it means just that even down to the minute detail, was far more able to redeem from sin unto the purifying of soul and body.

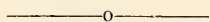
"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," Heb. 9:22-24. Dear Reader notice carefully "without shedding of blood is no remission." Do you have the blood of Christ to apply for remission of your sins? If not why not? He is offering it, He is calling you; Why

not accept Him as your Lord and Saviour? Now? The Levitical dispensation was only a pattern of "heavenly things." Christ and His kingdom are true heavenly things, consecrated by Christ and His sacrifice for us. Ah, this was not going far enough, but He also went unto God, to intervene before Him for our short-comings and unkept vows.

"So Christ was once offered to hear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9:28. Our loving High Priest needed to sacrifice only once for our sins. Notice, He is coming again, how glorious, how wonderful; no sin but salvation. What joy, what hope, untold blessings, too wonderful for our finite minds to comprehend; for whom "unto them that look for him." How hopeful, how untainted, how consecrated are you looking? How glorious will His reign be? "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both", Zech. 6:13.



To reject the mercy of God only invites the judgment of God.



Don't be discouraged by failure or satisfied with success.

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THE BIBLE DOCTRINE OF NON-CONFORMITY

Part 2

We closed part one of the above subject discussing Rom. 12:2. That God's children are to be "regenerated," showing the renewing of their mind, which is one phase of non-conformity to the world, and which is acceptable unto God.

The apostle Paul in writing to Timothy calls to his mind, "This know also, that in the last days perilous times shall come." Most assuredly those "perilous times" confront us today, just as they possibly have all throughout the Church age of the past. "For men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof: from such

turn away," 2 Tim. 3:3, 5. This certainly does not mean that the apostle would admonish Timothy and us, to have part with those apostate church members, whose minds are so daily taken up with modern sports, such as ball games and the like, being a good mixer with the world, yet having a "form of godliness" or professed Christian religion, but "from such turn away."

Brethren and Sisters, how about our "mind," is it "renewed"? Or do we have the idea that we must mingle with and become like the world, in order to win them? Is this loving the world? . . . "the lusts of the flesh, the lust of the eyes and the pride of life"? . . . Are not these things of the world? Must we revel in sin, to help sinners out of sin? One may say, how can I have a good time in this world, if we must follow such a strict law of separation? What is having a good time? The deepest satisfaction and joy in life, comes from the knowledge that our sins are forgiven and that we are abiding in the Word and Truth of the Gospel.

Let us let the world, with its pleasures, alone as far as drinking in its pleasures. Let the "dead bury their dead." "If the blind lead the blind, both shall fall into the ditch." It takes genuine "faith" and "conviction" in these last days for one to "enter into the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and

many there be which go in thereat, Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The "many" here means the majority, who are following the "broad way," which is taking them to destruction.

We have now shown that worldliness means more than dressing like the world. It is the enjoyment of the many entertainments of the world, as well as other things, aside from "dress." Strife and worry are worldly attitudes. Having stressed in these articles the "renewing of the mind," the spirit of non-conformity, let us now note: "The presentation of the natural body."

"The Christian and Worldly Dress." How should Christians dress? . . . The Scripture gives the answer. . . . The Church has the authority, through the Gospel, to govern the pattern of dress. Many, and some in the church, deny this authority through the Word. There is danger in the Dunkard Brethren Church of variance in teaching and preaching our well-known doctrine of non-conformity to the world, as applied to dress. If we approach the New Testament with the idea that, all the Divine principles, with rules and methods for carrying them out in our lives are clearly stated there we are due for disappointment

There are a number of those principles, which are binding upon us,

the Church, which do not clearly state the methods or rules for obeying their precepts. Does that make them less binding, upon the Church and those who are in and make up the Church?—verily, nay. For example . . . Set regulations, in the matter of material and pattern, of plain dressing (non-conformity of the body) are not specifically mentioned in the Scriptures. Nevertheless does that mean that the Church has no authority to govern and adopt means, methods or rules, to harmonize with the principle, or spirit of the Gospel? The Bible lays down great principles, without methods of carrying them out. Other examples besides "dress," note: Sisters having their heads covered in time of worship, without a pattern. Should every woman obey, or attempt to obey, this principle of Paul's doctrine, by each one using a different pattern of the world? Would this be in harmony with the Gospel principle of the "Unity of saints," as prescribed in the Gospel? "Would they all be of the same mind, or of the same judgment?" Reader, if you are acquainted with God's Word, you know the answer.

Another example, "Does the Bible say that you or I must obey the law of the highway traffic signal, by stopping at the red light signal?" Is it wrong not to stop? Should we obey the law? . . . it does not mention the red light. Such reasoning would be absurd. We are

duty bound to obey the principle of the law. It is wrong not to stop, not only because I might get caught by the patrol, but because there is a principle involved. The same is true, when we do not obey the law of the Church, which receives her authority from the Holy Spirit, through the Word, Christ; when we disobey the authority of the law of non-conformity of the body. The Church's authority to govern, in carrying out the principles of the Gospel is clearly given to us by Christ. Just so, the Word of God does not tell us what color clothes to wear, how long the Sister's dresses should be, but the Bible principle is found in God's Word. We repeat the Church receives her right to govern those requirements, laid down in the Gospel.

While the Scriptures do not say that the Sister's dresses can not be more than 10 inches from the floor, with the shoes on, the Church has said so. The Church could have said any other standard or pattern, which would harmonize with the principle of Scriptural modesty of attire of dress, would be just as binding upon her members. For example: the Church could have said that "the length of the sister's dresses shall be, well below her knees, while sitting," which would have met the requirements of the Scriptural teaching of modesty. However that is not the Church rule, but the present method has

the same requirement and should be obeyed until loosed by the Church. Nevertheless, the contention of some is, Does the Church have a right to bind upon her members, such prescribed rules? Some, even ministers, teach that Christ did not give the Church authority to bind and loose on earth, such methods of Church Government. That such was not His teaching in Matt. 16:19 at all.

Let us again study that passage. "And I will give unto thee the keys of the kingdom of heaven: (the Church which He would build upon the Rock, Himself) and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." We understand that "the keys of the kingdom of heaven," as used here by the Master, represents His authority to govern in the Church. He would build His kingdom of heaven on earth. That the power or the use of the "keys" would come upon the apostle and the Church, when they would receive the power of the Holy Ghost, or Holy Spirit. That power came on the day of Pentecost, Acts 2. The authority for the Church then was given by the Holy Spirit, through the Word, Christ the Rock. Hence their "binding and loosing." When we present this argument some one objects, inferring that we mean, that the Church has a right to bind anything, or all things which

they might choose and it would be bound in heaven. This is not our teaching at all.

For example, let us turn to Matt. 18:15-18, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Now the point is this: . . . Christ did not command that the offending brother be cast out of the Church, and be unto them as an "heathen man and a publican," without first adhering to His principle of judgment, however, here He did prescribe the rule to carry out the principle. The thought is, they were not to bind anything upon the fallen brother, except that which was the authority of the law giver.

The same is true of the Church today. We must first have the authority of Christ, the Word, the Rock, His Divine principles laid down, before we, the Church, can bind anything, which shall be bound

in heaven. In our non-conformity principle of dress, we have the principle given in the Scriptures, without the method, or rule for carrying it out. Stop and read . . . 1 Tim. 2:9-10; 1 Pet. 3:3-4. Here in Matt. 18:18, we believe Jesus meant, that if they would obey His authority, concerning the law of trespass, that their decision concerning the fallen one would be "bound in heaven." Not that anything they would propose to do or bind on earth, would be bound or loosed in heaven, except it be in harmony with His Word, which is His authority for the Church.

May God help each and every one of us to submit to the principles of His Word, through the Church.

The end.

Bro. Wm. Root
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A FEW OF JESUS' STATEMENTS AND QUESTIONS

When Jesus was on earth He spoke to many and various individuals and groups of individuals. Some recognized Him as a teacher come from God. Matt. says, "For he taught them as one having authority, and not as the scribes." The officers that were sent to take Him said, "Never man spake like this man." We are listing here a few of

the statements and questions of Jesus.

1. How is it that ye sought me? Wist ye not that I must be about my Father's business? Luke 2:49.

2. Suffer it to be so now: for thus it becometh us to fulfill all righteousness, Matt. 3:15.

3. Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. 4:10.

4. Take these things hence; make not my Father's house an house of merchandise, Jno. 2:16.

5. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, John 3:5.

6. Wilt thou be made whole? Jno. 5:6.

7. Come unto me, all ye that labor and are heavy laden, and I will give you rest, Matt. 11:28.

8. Upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. 16:18.

9. Why persecutest thou me? Acts 9:4.

10. For what is a man profited, if he shall gain the whole world, and lose his own soul? Matt. 16:26.

11. Thou hast answered right: this do and thou shalt live, Luke 10:28.

12. Where are the nine? Luke 17:17.

13. Therefore be ye also ready:

for in such an hour as ye think not the Son of man cometh, Matt. 24:44.

14. Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. 5:20.

15. If ye know these things, happy are ye if ye do them, Matt. 13:17.

16. What, could ye not watch with me one hour? Matt. 27:40.

17. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therent, Matt. 7:13.

18. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. 7:21.

19. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. 6:33.

20. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth, Acts 1:8.

We have here listed only a few of the many sayings of Jesus to individuals or groups of individuals. Do we know under what circumstances, and to whom they were made? If not, please look up the Scriptures.

Our second thought is: Do these same Scriptures, in addition to testing our Bible knowledge, suggest to us now, thoughts, attitudes, and manner of living, that will help us to the Christian's goal? In our Bible reading we may sometimes read faster than we can think, and so lose much that is vital to our souls.

To provoke meditation on all the sayings of Jesus, we give a few thoughts on our No. 6. Wilt thou be made whole? Jno. 5:6. Among the multitude of impotent folk at this pool, was one who had an infirmity for thirty-eight years. Evidently he was practically helpless and had been carried there. Why he got no help from those who brought him there, nor from those who could help themselves, Jesus well knew. Out of love and concern, Jesus asks him this wonderful and sympathetic question. We today have the same Jesus with the same power and concern to help us. To us imperfect Christian professors He says, "Wilt thou be made whole"? Whole of our sins of disposition—anger, malice, envy, hatred; Whole of our sins of intemperance — eating, drinking, working; Whole of our indifference to the Spiritual interests of home and church, and our disloyalty to our vows and the commandments of the Bible.

To the sinner who never accepted Christ, Jesus says, "Wilt thou be made whole?" Whole of your bond-

age to sin and Satan; Whole of your confusion of mind, and fear of death; and eternal punishment; Whole of your lust for worldly pleasure, and for coveting the material things not needful which Satan uses to draw you away from the One who can make you whole.

Yes, the Christ is living today. The condition of the world proves that many are not whole. Should we not pray that many souls might be as anxious to be made whole as the impotent man at the Pool of Bethesda was?

Bro. Frank B. Surbey
West Milton, Ohio.

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NEWS ITEMS

TANEYTOWN, MD.

The Walnut Grove congregation gathered for Revival August 30. We were sorry to learn that Bro. Miller was not able to be with us the first night. As we looked over the group of people assembled we were thankful to have three visiting ministers present. Bro. Demuth asked to be excused as he was not feeling able to speak. Bro. Frank Shaffer opened the service and very ably explained Psalms 48. Bro. David Skiles then urged us to think in terms of a revival and brought us a wonderful message from Gen. 3 "the Fall of Man." Bro. Surbey then asked Bro. Skiles to tell us about the work at the Torreon Mission, which we appreciated very much. Also a ques-

tion and answer session proved profitable for our better understanding of the work being done at the Mission.

Tuesday evening we were thankful to learn that Bro. Miller and family had arrived safely. He brought us wonderful messages from night to night. He gave us much food for thought and as we meditate upon these thoughts the many Scriptures became plainer, thus feeding the inner man. He tried to warn us to be ready for the soon coming of our Lord. He illustrated, as a magnet draws metals unto itself, so will be Christ's coming. Those who are ready and prepared will be caught up to meet Him in the air. Those who are not ready will be left behind. May we each strive to be ready at His coming, that we can be forever with Him. As a result of these meetings two precious souls have been received, by the right hand of fellowship on former baptism.

May we all be drawn closer to our Maker as we worship together. We were glad for the presence of Sister Miller and Bro. Alfred. We pray God's richest blessings upon Bro. Miller and family, as they go forth to other fields of service. May their every need be met by the Giver of all good gifts. May they be given strength for each meeting. May the Holy Spirit speak through him that many souls may be won for our Lord.

Our Lovefeast services were held October 3, visiting ministers present were: Frank Shaffer, Joshua Rice, Henry Demuth, Ord Strayer and James Kegerreis. They brought us many inspiring thoughts and messages throughout the day. In the evening 58 surrounded the Lord's tables, with Eld. Ord Strayer officiating. We want to thank each one who attended any or all of these services. Some came from quite a distance, may God bless each one. Pray that our little church might be a lighthouse to the world, a soul saving station for His glory.

Sister Ruthanna Sauerwein, Cor.

PLEVNA, IND.

On July 14 our sister, Edith Rush, passed on to the great beyond at the age of 81 years, 10 months and 5 days, after almost three years of failing health. Funeral services were conducted at the Plevna church by Bro. Paul Myers of Greentown, Ohio, assisted by Bro. Clarence Surbey. Sister Edith had chosen her text from 2 Tim. 4:6-7. She was laid to rest in the Mexico cemetery, beside her husband, Clarence. Survivors are: a daughter, Mrs. Lester Senften; a son, Harley; six grandchildren and one sister.

On August 8, Bro. Jacob Ness began a two-weeks meeting at the Plevna church. The following Sunday he was called upon to preach the funeral of Bro. Paul Wolf, assisted by Bro. Harley Rush. The

widow, three children and five grandchildren survive. His was a very untimely death at the age of 55 years, caused by a tractor accident.

Bro. Ness gave us Spirit-filled messages from time to time, which fed our souls and refreshed us in the Lord's work, which I trust will not soon be forgotten.

Due to the remodeling of our church-house our Lovefeast was postponed until December 4. We had a quiet impressive service, officiated by our elder, Vern Hostetler, with 65 surrounding the tables.

Our quarterly council was held Dec. 18 with our Elder in charge. Election of officers for the coming year was the main item of business. Some admonition was given, which should help us do better work for our Lord and be ready at all times for His coming.

Sister Mary Borton, Cor.

WAUSEON, OHIO

The West Fulton congregation met in Quarterly council December 11. Officers were elected for the coming year. Bro. Edward Johnson was re-elected for presiding Elder. A committee being present, the voice of the church was taken and two deacons were elected. Bro. Lowell Pike was duly installed and received by the church, Bro. Wayne Pike was duly installed and with his companion received by the church.

May we hold them up at the Throne of Grace.

Sister Leola Beck, Cor.

DALLAS CENTER, IOWA

On January 1 several members of the General Mission Board met here to transact business. Bro. Paul Myers, his wife, his mother and Bro. Johannes Hansen of Denmark stayed over Sunday and Monday. Bro. Myers and Bro. Hansen both preached, as a well filled house eagerly listened to the edifying messages. Bro. Hansen consented to give a talk to the young people and they occupied the front seats during this message. All were deeply impressed and benefited. Bro. Hansen stressed the urgency of taking Jesus Christ into your heart, as your Saviour. Be prepared and ready for Christ's coming, today and not tomorrow, having peace in your heart. We can have peace and joy in our heart if we closely follow the Lord. Let us strive to live the kind and gentle life like Jesus did.

One Sunday evening last summer, during our meetings, the minister had a special young peoples sermon planned. A large group of young people gathered and a number of other church groups came as visitors, thus the church was filled. His message was "Remember now thy Creator in the days of thy youth." I will quote a few lines from the message, "God holds parents responsible to bring their chil-

dren to Christ. If you live in a Christian home, you are most fortunate. It is a fatal mistake to reject Jesus Christ. It is easier to remember God in your youth." Two of our young people made this the time of decision to accept Christ.

Beulah Fitz, Cor.

A NOTE OF THANKS

We wish to thank all the dear brethren and sisters, for their prayers and words of sympathy, also the help of the ministering brethren, in our time of grief at the loss of our dear mother, Lennie Broadwater. May God richly bless and keep you all.

THE FAMILY.

APPRECIATION

I sincerely wish to thank each one who has remembered me, with beautiful cards, letters and most of all for the prayers that have went to the Throne of Grace for me, since my fall. I feel I am not worthy of all the love and kindness that has been shown to me. I can express myself best by a few lines from the wonderful hymn, "I am lowest of those who love him, I am weakest of those who pray." I would like to conclude with this verse, "I will say of the Lord, He is my refuge and my fortress: my God, in Him will I trust", Psalms 91:2. May God bless each one.

In Christian love,
Sister Clara Gunderman.

MARRIAGES

Barbara Alma Wetzel, daughter of Mr. and Mrs. George C. Wetzel of R. 3, Allentown, Pa., and Carl William Dorsey, son of Sister Bertha R. Dorsey, R. 1, Box 154C, Salisbury, Penna., were united in marriage October 16, 1965, by minister Charles M. Kerns at the Cedar Union Church, Cetronia, Pa. They are now living at R. 3, Allentown, Pa.

Sister Alice S. Harman, daughter of Bro. and Sister Oscar Harman of Industry, Ill. and Bro. Henry W. Reed of La Harpe, Ill. were united in marriage on Jan. 1, by Eld. Geo. Replogle of West Milton, O. They are making their home at Box 397, La Harpe, Illinois.

Janet Louise Johns, daughter of Bro. and Sister David B. Johns of R. 1, Paradise, Penna. and Frank E. Shaffer, son of Eld. and Sister Frank Shaffer of R. 3, Greencastle, Penna., were united in marriage Jan. 15, 1966 by Eld. Frank Shaffer, with Bro. Laverne Keeney officiating, in the Dunkard Brethren Church at Lititz, Penna. They are now living at R. 1, Paradise, Penna.

THE EXAMPLE FOR THE CHURCH TODAY

(Cont'd from Jan. 15, page 17)

The early Church as recorded in the book of Acts was a powerful

Church, because the members believed in God. They believed in Holy living, because God said, "Be ye Holy." They feared sin, they had seen sin revealed through the gift of discernment and liars struck dead for their sin, Acts 5:1-11. Beloved, I love you all, but I must say something here. There are people today who quibble and bicker about keeping and "observing days, months, times and years." Paul says, "I am afraid of you, lest I have bestowed upon you labour in vain," Gal. 4:11.

Would you like to know which day to keep holy? Turn to the book of Acts, which is very definite for us today, Acts 2:42-47. Verse 42, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." V. 46, "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Does your Bible still have the "Acts" of the Apostles in it? Will you all, who read this article, read and study very carefully and prayerfully the book of "Acts," the blueprint of the Church today. God did not inspire Bro. Luke to write this marvelous book to just fill space. It worked by the apostles using the Word, the Name and the Holy Ghost; in the days after the resurrection and ascension of our Lord Jesus. It will work the same

today, if you will follow the example given by the Triune God in this book.

In the former treatise (Luke's Gospel) he tells what Jesus "began both to do and teach." In Acts, Luke tells, what Jesus continues to do and teach through His Holy Spirit sent down. Perhaps the church today needs another waiting period, Acts 1:14; Isa. 40:25-26, 31. We do need to return unto the Lord and seek the good way, Jer. 6:15-16, "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush." Isn't that the picture of this day and hour, to which we have come? Listen to the verdict, "Therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. (Ah, listen.) But they said, We will not walk therein." V. 18-19, "Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my word, nor to my law, but rejected it." I believe God means what He says, and says what He means. He is no puppet or plaything, nor is He a God of

foolishness. If we were to follow His blueprint in the book of Acts, we would find we could accomplish the same powerful works that those apostles did. But perhaps we are not willing to make the sacrifice which they made.

Mankind today is only probing the fringes of the tremendous potentialities of the realm of real active faith in the Word, the name and the power of the Holy Ghost as recorded in the book of Acts. Nevertheless, one startling and tremendous fact is obvious, that God can only work where there is faith. Where there is unbelief He stands helpless. The cry of the Old Testament was, "Ye have limited the Holy One of Israel," Psa. 78:41. Its echo in the New Testament is, "Because of unbelief He could do no mighty works," Matt. 13:58. The injunction is, "The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of Faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," Rom. 10:8-11. "But without faith it is impossible to please Him (God)," Heb. 11:6. "Even so faith, if it hath not works, is dead, being alone," Jas. 2:17. Again I say the book of Acts is the great example book, for the church from the day of Pentecost on. This so-called Christian world is at a critical

stage. The reason is, there is at present a wholesale lukewarmness and indifference and selfishness invading the churches. There is a sort of resignation to circumstances, a shying off from rugged faith or any challenge which would call for the extraordinary.

I fear that too many ministers, who ought to be fasting and praying are feasting and playing. They have allowed the Devil to convince them that the book of Acts is not for this modern, sin-blinded, human-controlled, self-sufficient, Christ-rejecting, pleasure-mad, movie-minded, tobacco-drink and dope crazed, Hell-bound world in this day of compromise and soft-peddling to which we have come. Many of the compromising preachers, who fill the pulpits in many places, have turned to the bookshelves of the dead and traditional theology for their messages; as a result the flame on their altars has gone out and multitudes of so-called Christians today have forsaken their prayer closets. I am very much of the opinion that television has done more to project the world into the church and to absorb the precious time, which should be given to the family altar, family counseling, family fellowship and family Bible study in the home, than any instrument generally approved by christendom. It is a tragedy that lukewarmness, indifference and worldliness should be smothering out the gleaming altars

of the church and home today. No wonder the church of the book of Acts was so different than the church of our day.

Three things mark the success of the men in the early church. First, they preached the Word, nothing less and nothing more. Second, they were filled and anointed with the Holy Ghost and fire from above. Third, they knew the authority of the Name of Jesus and used that Name. They gave God's Word its rightful place in their lives and ministries. They depended on yielding entirely to the Holy Spirit to work in their lives. They wielded authority by speaking in the name of Jesus, which even caused Roman officials to tremble. If men today are to continue the ministry of Christ, which He began, they must act representatively in His name and continue doing His works and following His example, John 14:12-13. They must be anointed with the same Holy Spirit, they must be filled with the same Holy Spirit. Jesus said plainly, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor: . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord," Luke 4:18. Look at Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost

and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Here is set forth the ministry for which God anoints all His ministers. Thus we note the significance of the first few verses of the book of Acts. They of Jesus Christ were built upon Him and the foundation of Holy Ghost anointing.

Christ told them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8. We have the testimony of a conscientious man before he was converted, "he made havoc of the church, entering into every house, and haling men and women committed them to prison," Acts 8:3; "yet breathing out threatenings and slaughter against the disciples of the Lord," Acts 9:1. But when he was converted, he was just that strong for his Lord and surrendered his entire life to follow Christ. The Lord even witnessed of him, "for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," Acts 9:15. But being converted was not enough, for the Lord spoke to "a certain disciple at Damascus, named Ananias," Acts 9:10, and told him to go to visit this new convert. Ananias entered the house

and said, Brother Saul, the Lord, even Jesus hath sent me, that thou mightest be filled with the Holy Ghost, Acts 9:17. Note that Christ gave special attention to see that Saul received the Holy Ghost and was anointed to minister in His name.

The message is: for men to bear His name, use His name and act representatively in His name as a minister of the Gospel and they must be anointed with the Holy Ghost and with fire. When men are thus filled and anointed, they will preach in the demonstration of the Spirit and of power. They will preach exactly what Jesus preached without any reserve. The early church placed a great premium on the power of the Holy Ghost. They made no attempt to become skilled in human knowledge, they did not rely upon what human intellect could provide. They relied upon their belief in the power of prayer and thus praying, asking and thereby receiving they were filled. When the early church needed some men to appoint over business, their choice was to select men of honest report and full of the Holy Ghost, Acts 6:8.

Think of a church selecting a group of men such as the seven deacons. Study the account carefully, ask yourself the question, how would you like to be Bro. Stephen? How would you have liked to be Bro. Philip? Wake up, brethren,

Did not Jesus intend to have men like those men in the churches to-day, in this hour of crises such as we have? In this day of culture and education, what is this that the churches call worship and praise? "Out of the mouth of babes and sucklings thou hast perfected praise," Matt. 21:16. Are the churches full of new carts, 2 Sam. 6? Musical instruments of all types, such as Nebuchadnezzar had, Dan. 3:1-7? Do you know that Cain's civilization invented all kinds of musical instruments, Gen. 4:21-22?

Paul says, Barbarians use things without life, giving sound without words of distinction, 1 Cor. 14:7-11. Shame on the church who follows uncivilized ways, leading into idolatry and heathenism. Paul taught us not to worship such things, Acts 17:22-32, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." It is good to commemorate with praise, extol and honour the Christ, who gave up all for the human family; but I think it is far better to call to remembrance by a solemn act of praise and thus extol and honour the life, death, burial and resurrection of our blessed Saviour.

We are living in a day when

folks really make a commotion and much ado. Could it be that many worship the day, rather than the Day Star, 2 Pet. 1:19? Worship the time rather than the One appointed for the time, Gal. 4:4-7? Worship the birth rather than the One born? Thus we may be serving the creature more than the Creator, who is blessed forever, Rom. 1:25. Suppose we, as God's dear children, seek the Lord with all our heart, follow God's example in the book of Acts and thus give the Word, His name, their rightful place in our lives.

Edgar F. Schiltz,
R. 1, Taneytown, Md.

THE WEAVER

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.

Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

TURN TO GOD

I was always told, when you feel
alone and blue,
And you are in doubt about what
to do;
Don't think there's no one who can
understand.
Turn to God for a helping hand.

Whether you are a girl or a boy,
If your heart has no comfort or joy,
Remember the One who is above.
Turn to God, He is love.

When you think life is really rough,
And the going gets a little tough,
Don't give up and go astray.
Turn to God, He'll show the way.

If you've done something that may
be wrong,
And can no longer stand tall and
strong,
Don't give in and call it the end.
Turn to God, He's still your friend.

There are times we can't face
trouble,
And all our problems seem to
double.

You want someone to listen and
share;
Turn to God, He will care.

—Carol E. DeWald
Sel. by Shella Stump

Are we most interested in the
book of "Numbers" or in the book
of "Acts"?

BLESSED RESURRECTION DAY

O glorious day when Christ arose!
O resurrection morn!

How can we tell the gain to those,
Who through our Christ were
born?

Born through the Spirit's quicken-
ing touch,

Reclaimed from sin and shame;
The Saviour gave his life for such,
O blessed be His name!

On that blest morn, when Christ
came forth,

His prophecy proved sure;
A promise made to all the earth,
This day became secure.

The angels were the messengers
Of hope to all His own;
When they, as blessed harbingers,
The Risen Lord made known.

We love the angels for this news,
Proclaimed on Easter morn;

He, who a Risen Saviour views,
A larger hope has borne:

A hope which in the future days
Shall swell throughout the world;

To nations bring life's brightest
rays,

Truth's banners all unfurled.

O Risen Christ! O Easter Day!
O glorious joy supreme!

Christ's love in every heart holds
sway.

On every tongue the theme!

O Living Lord, triumphant now
Upon the Father's throne;

Causing the heavens low to bow,
To welcome back His own.

Come now, and make this Easter
Day

A day of memories sweet,
That those who see the truth
display,

Rejoice in Christ complete.
Come sing and praise, rejoice in-
deed;

Adore your Living Lord;
Thus, in the mansions all replete,
He'll ever be adored.

Sel. by Montez Sigler

'TIS EASTER MORN!

'Tis Easter morn! Lift up your head,
And hear the joy-bells ring!

They're pealing forth the glad
refrain:

"He's risen! Christ our King!"

'Tis Easter morn! The lily blooms
Where all was sad decay;

The earthly clod was pushed aside;
It blooms in full today.

We'll follow Him, yea, from the
tomb,

E'en as the springtime seed
Breaks through the shell, and seeks
the light,

As e'er it finds a need.

And thus we, too, shall live again,
Where naught can pass away;

He'll clothe us with immortal forms,
On Resurrection Day.

—Edna G. Young

HEARTS FOUND IN THE BIBLE

Broken heart. *Psa. 34:18*, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Clean heart. *Psa. 51:10*, "Create in me a clean heart, O God; and renew a right spirit within me."

Deceitful heart. *Prov. 12:20*, "Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy."

Blind heart. *Eph. 4:17-18*, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart".

Froward heart *Prov. 17:20*, "He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief."

True heart. *Heb. 10:22*, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Loving heart. *Mark 12:30*, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Rejoicing heart. *Psa. 105:3*,

"Glory ye in his holy name: let the heart of them rejoice that seek the Lord."

Righteous heart *Prov. 15:28*, "The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things".

Tender heart. *Eph. 4:32*, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you".

Sick heart. *Prov. 13:12*, "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life".

Sound heart. *Prov. 14:30*, "A sound heart is the life of the flesh: but envy the rottenness of the bones".

Upright heart. *Psa. 7:10*, "My defence is of God, which saveth the upright in heart."

Wise heart. *Prov. 10:8*, "The wise in heart will receive commandments: but a prating fool shall fall".

Whole heart. *Psa. 9:1*, "I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works".

Singing heart. *Eph. 5:19*, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord".

Foolish heart. *Prov. 15:7*, "The lips of the wise disperse knowledge: but the heart of the foolish doeth not so".

Glad heart. *Psa. 4:7*, "Thou

hast put gladness in my heart, more than in the time that their corn and their wine increased."

Merry heart. Prov. 15:13, "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken".

Perfect heart. I Kings 8:61, "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day".

Perverse heart. Prov. 12:8, "A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised".

Pure heart. Psal. 24:3-4, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place: He that hath clean hands, and a pure heart: who hath not lifted up his soul into vanity, nor sworn deceitfully".

Proud heart. Prov. 16:5, "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not go unpunished".

Willing heart. Ex. 35:5, "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord: gold, and silver, and brass".

Sel. by Blanche Eberly.

If you would succeed, work your tongue little, your hands much and your brain **most**.

PROFIT AND LOSS

I counted dollars while God counted crosses:

I counted gains while He counted losses!

I counted my worth by the things gained in store,

But He sized me up by the scars that I bore.

I coveted honors and sought for degrees;

He wept as He counted the hours on my knees.

I never knew till one day by a grave
How vain are the things that we spend life to save.

I did not yet know till a friend went above

The richest is he, who is rich in God's love.

Sel. Sister Sylvia Parker

HE MAKETH NO MISTAKE

My Father's way may twist and turn,

My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make.
Through all the way, tho' dark to
me,
He made not one mistake.

—A. M. Overton

A BEAUTIFUL HOME

We read of a place called Heaven
A city likened unto pure gold,
There shall be no night there
A beautiful home for the soul.

With streets likened unto gold
There shall be no night there,
A home for the pure and free
A beautiful home for the soul.

Sweet home of the happy and free
Free from all sorrow and pain,
A haven of rest for the weary
A beautiful home for the soul.

How beautiful heaven must be
Where angels so sweetly are singing,
A prepared place for the soul
A beautiful home for the soul.

Behold, all things are become new
The work of faith is no more,
A place where we never grow old
Where our faith and hope becomes
reality.

Wm. N. Kinsley

SOMEONE PRAYED

"I cannot tell why there should
come to me
A thought of someone miles and
years away,
In swift insistence on the memory.
Unless there is a need that I
should pray.

We are too busy to spare thought
Of days together of some friends
away;
Perhaps God does it for us — and
we ought
To read His signal as a sign to
pray.

Perhaps just then my friend has
fiercer flight,
A more appalling weakness, a
decay
Of courage, darkness, some lost
sense of right;
And so, in case, he needs my
prayers — I pray.
Sel. by Sister Ruth Snyder.

The time to make friends is be-
fore you need them.

LIVING WITHOUT WORRYING

"Thou wilt keep him in perfect
peace, whose mind is stayed on thee:
because he trusteth in thee," Isa.
26:3. Peace! Was there ever a
sweeter sound? How unspeakably
impoverished the one that sojourns

this earth a stranger to it. Yet it is not peace in itself; nor yet in us—such peace takes wings, disappearing like the dew before the oncoming heat of the day. It is His Peace; a tried and proven peace; peace, sustained and suffused by Divine personality, this peace alone will suffice.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27. Our Lord's last will and testament, facing the Cross, was the bequest of His own peace to His followers as their age-long possession. His peace not ours, except as we appropriate it from Him. The peace that proved itself unfailing under the sting of injustice and ill-will; under the awful stress of the world's sin; under the agonizing suffering of Calvary: such peace can never prove inadequate to our personal needs.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," John 16:33. Note the contrasting experience: In Me . . . peace. In the world . . . tribulation. Jesus gives us peace. The world gives us worry. Which is to prevail? and what is to decide the issue? The hope of escape is in Jesus' reassuring words: "But be of good cheer; I have overcome

the world." The victory is already won for those of us who are "in Him." The secret lies in our power so to appropriate that victory as to make it, potentially and practically, our very own.

Moreover it is the overcoming life that is to be crowned. In the new order of things that is to be, Jesus is heard saying, "He that overcometh shall inherit all things," Rev. 21:7. Overcometh what? Surely the thing that goes to make up our God-given or God-permitted test. If worry, as we are about to see, is the answer we are prone to give to life's tests, may we not venture to insert that word as the crystallization of our test, for our present purposes: He that overcometh—worry—shall inherit all things.

If there is a life that supplants worry with peace, a life immunized from vexation by the possession of God's antidote (His own peace) who would not have it? Man's world, as we observe it, tells us such a life is desperately needful. God's Word, as we study it, tells us it is gloriously possible. This possibility, let us say with emphasis, lies not at all in us but wholly in Him. We worry and Christians worry. Sad to say, though we are commanded to have peace and we are called to peace. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful," Col.

3:15. Despite the fact that we are explicitly enjoined, as a group, to display the "peace of Christ" which has been bestowed upon us, observation and experience unite to say that, this peace does not characterize ordinary Christian living.

Whereas Christians should be known, universally, as a people possessed of abiding and unfailing peace, a people who have renounced worry, we must confess with shame that Mr. average Christian gives himself to worry much like other folks. Humiliated by a sense of failure, he should be led to distrust his own effort and look to a power other than his own. This indeed is God's plan and provision. Here it is, "But the fruit of the Spirit is . . . peace . . ." For the practical working out of this plan, the Holy Spirit is already the instructor of every believer, Gal. 4:6. As we yield to Him, He brings forth this fruit. As though He were saying: Since the Lord Jesus expects His people to be characterized by His peace as a constant experience, I will make it My business to see that they have it; I will produce it in them. As we honor the Spirit He does in us what we could not do in and for ourselves. The Christian life, being a supernatural life, must be lived on supernatural resources. He is that resource. The peace-possession life, free from worry, must be the fruit of the Spirit.

To deal with the problem com-

prehensively, from its roots to Its fruits, at the same time bringing help and deliverance to those whom worry has victimized, we must raise and undertake to answer, the following questions: Why do we worry? Why should we not worry? And the practical question, How not to worry?

Sel. from His Peace

SUNDAY SCHOOL LESSONS FOR MARCH 1966

PRIMARY LESSONS

Mar. 6—Jesus Loves Everybody.
Matt. 11:28-30; 1 John 4:17-19; Isa. 61:1-2.

Mar. 13—Jesus Stills the Storm.
Mark 4:35-41.

Mar. 20—Jesus Feeds the Hungry People. John 6:5-14.

Mar. 27—Jesus Told About the Lost Sheep. Luke 15:3-6; Matt. 18:11-14.

ADULT LESSONS

Mar. 6—God's Covenant With Noah. Gen. 6:14-22.

1—How were the animals gathered together?

2—If we keep our covenant with God, will we enjoy a safety similar to what Noah experienced in the Ark?

Mar. 13—Salvation of the Righteous and Destruction of the Wicked. Gen. 7:1-24.

1—How much trouble would the Lord have in finding a Noah today?

2—Will the percentage of righteous people be any greater when Christ returns than it was in Noah's time?

Mar. 20—Noah Offers Offerings Unto the Lord. Gen. 8:1-22.

1—How many days was Noah in the Ark?

2—What can we do today that would be a sweet savor unto God?

Mar. 27—God's Covenant with Man. Gen. 9:1-29.

1—Was the fear of man in the animal first known after the Flood?

2—When we see the bow in the cloud, should we be reminded as to how weak we are in keeping our covenant with God?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1966

MAN'S FAILURE WITH GOD

Memory verse, James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up."

Tues. 1—II Kings 17:9-23.

Wed. 2—Psa. 19.

Thurs. 3—Eph. 5:1-14.

Fri. 4—Ezek. 8:7-18.

Sat. 5—Exo. 15:22-27.

Memory verse, I Cor. 3:11, "For other foundations can no man lay than that is laid, which is Jesus Christ."

Sun. 6—Num. 13:21-33.

Mon. 7—Isa. 30:8-18.

Tues. 8—Mark 9:14-29.

Wed. 9—II Pet. 2:1-9.

Thurs 10—Matt. 25:1-13.

Fri. 11—Deut. 1:19-46.

Sat. 12—Exo. 32:7-29.

Memory verse, Psa. 66:18, "If I regard iniquity in my heart, the Lord will not hear me."

Sun. 13—II Chron. 24:15-27.

Mon. 14—Jer. 32:26-35.

Tues 15—Zech. 7:4-14.

Wed. 16—Luke 14:25-35.

Thurs. 17—Matt. 24:4-22.

Fri. 18—Matt. 22:1-14.

Sat. 19—Amos 6:1-14.

Memory verse, Matt. 24:12, "And because iniquity shall abound, the love of many shall wax cold."

Sun. 20—Heb. 4.

Mon. 21—Job 24:12-25.

Tues. 22—Matt. 7:15-27.

Wed. 23—Luke 12:41-48.

Thurs. 24—Psa. 123.

Fri. 25—James 2:1-18.

Sat. 26—James 4.

Memory verse, Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Sun. 27—Hosea 10.

Mon. 28—Hosea 4:1-10.

Tues. 29—Mark 7:1-13.

Wed. 30—Matt 19:16-26.

Thurs. 31—Jno. 15:1-17.

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No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE MESSIAH COMETH

The word Messiah is found only twice in the Old Testament and twice in the New Testament (in the Greek form of Messias). It is a Hebrew word meaning the Anointed One, having identical meaning with the Greek word "Christos," which is used many times in the New Testament. Our Saviour is referred to many times in the Old Testament and in the New Testament by other names such as: Adam, Advocate, Almighty, Alpha and Omega, Amen, Angel, Anointed, Apostle, Arm of the Lord, Beloved, Bishop, Branch, Bread of Life, Bridegroom, Bright and Morning Star, Captain of our Salvation, Carpenter, Chief Shepherd, Chief Cornerstone, Child, Chosen of God, Christ, Christ Jesus, Christ Jesus our Lord, Christ the Son of God, Commander, Counsellor, David, Daysman, Dayspring, Day Star, Deliverer, Door, Elect, Emmanuel, Ensign, Eternal Life, Everlasting Father, Faithful Witness, Finisher of our Faith, First Begotten, First-born, Foundation, Fountain, Fore-

runner, Friend of Sinners, God Manifest in the Flesh, God of Israel the Saviour, God's Dear Son, God With Us, Good Master, Governor, Head of the Church, High Priest, Holy One, Holy Thing, Hope, Horn of Salvation, Jehovah, Jesus, Jesus Christ our Saviour, Judge, Just Man, Just One, King (etc. with various other words), Lamb, Lawgiver, Leader, Life, Light, Living Stone, Lord, Lord from Heaven, Man of Sorrows, Master, Mediator, Mighty God, Morning Star, Most Mighty, Nazarene, Passover, Potentate, Physician, Priest, Prince, Prophet, Rabbi, Ransom, Redeemer, Redemption, Righteous Branch, Righteousness, Rock, Root of David, Salvation, Sanctuary, Sanctification, Saviour, Sceptre, Second Man, Seed of David, Servant, Shepherd, Shiloh, Son of God, Son of Man, Star, Surety, Stone, Teacher, True God, True Vine, Truth, Unspeakable Gift, Vine, Way, Wisdom, Witness, Wonderful, Word, and many combinations of these and other names. His name occurs more times in the Bible than any other, except that of God the Father. He

is even referred to by more different names than the Father.

Daniel is the only one in the Old Testament referring to Christ as Messiah and then only in a prophetic way, Dan. 9:25-26. John is the only one referring to Him as Messias in the New Testament and he uses this Hebrew form in respect to the Jews. God hates sin and cannot look upon sin—Notice this short statement, dear reader. God could have made an end of sin by making an end of sinners. However, Christ intervened, at the Father's will, and choose to make an end of sin or saves sinners by providing righteousness for sinners. Christ accomplished all things that were written in the Old and New Testament concerning Him, except His second coming and subsequent glory (which are yet to come).

Christ came to earth to fulfil the plan of salvation and establish His kingdom through this plan of God. Christ is the Word of God and through the Holy Spirit delivered the words of God unto the world. He suffered and gave His life for the Church, "That he might sanctify and cleanse it with the washing of water by the word," Eph. 5:26.

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being inter-

preted, the Christ, and he brought him to Jesus," John 1:40-41. Andrew was one of the first to recognize Jesus as the Messiah, Who was promised by the Old Testament prophets. Andrew was an humble man and not looking for honor because of his discovery. He did not say, I have found, but, we (including others who heard Him) have found the Messiah. Andrew was not satisfied to glory in his find but was anxious to tell others of his find. He even brought his brother unto Jesus, that he might see for himself if this was not the Messiah which was foretold. Though perhaps their first meeting, Peter was no stranger to Christ, "The Lord knoweth them that are his," 2 Tim. 2:19. How many people are near and dear enough to us, that we are anxious that they might know their Saviour?

"The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he," John 4:25-26. This woman was convinced that Christ was a prophet and knew more than she knew, even as she states, all things. She was not ashamed to reveal her soul's conviction, though the Jews and the Samaritans did not believe the same nor fellowship together. Though considered as a dog, yet she had faith in Moses and the prophets and had availed herself of

a knowledge of them. She felt that now was the time to find out for certain about her inner faith, not sometime when I meet this prophet again I will enquire more about the Messias, but this is what I believe and am I right? How much are we concerned whether we are right in our soul's convictions? Are we ashamed to show our ignorance, or do we avail ourselves of every opportunity to receive more understanding about such an important subject?

Notice that this humble woman, considered ignorant by religious leaders, did not say, I feel that He will come, but, I know He cometh. Am I that certain of my Saviour's coming back for me? If so, how near ready am I? The Anointed One of God has come and delivered the plan of salvation unto us. Why not accept the King which God has anointed, why not accept His plan of salvation? Dear reader, the way is still open and the risk of missing it is too dear a penalty to pay. Christ Jesus, the Anointed One, has paid the penalty for your and my sin. Will we accept and wholeheartedly serve Him, before our time of service is ended?

GRACE AND MERCY

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. 4:16.

"Blessed are the merciful: for they shall obtain mercy," Matt. 5:7. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

"Let this mind be in you, which was also in Christ Jesus. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," Phil. 2:5, 7. He humbled himself and became obedient even unto death upon the Cross. In this day and age most people are seeking for a great name, rather than humility and service to others. V. 21, "For all seek their own, not the things which are Jesus Christ's." "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," Matt. 23:12.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18:3. At about this time the disciples came unto Him and asked, Who is the greatest in the kingdom of heaven? Human nature is still about the same, seeking to be somebody great in the sight of men. "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud," Prov. 16:18-19. "Why call ye me, Lord, Lord, and do not the things which I say?"

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Luke 6:46. Am I worthy of the Lord's blessings?

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through His blood, even the forgiveness of sins," Col. 1:13-14. This is true grace and mercy. Paul was told what he must do, if he wished to receive the blessings of God. If not he did not need to do anything. Is it reasonable that some things should be required of us, if we wish God's many blessings? By nature we are the children of wrath, but God who is rich in mercy, for His great love where-with He loved us, hath quickened us together with Christ. Why, that He might show the exceeding riches of His grace and His kindness unto

us.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6. The just shall live by faith. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," Rom. 1:16. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. God commandeth His love towards us, in that while we were yet sinners Christ died for us. Being now justified by His blood, we shall be saved from wrath through Him. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," Rom. 6:11-12. We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. As sin hath reigned even so might grace reign through righteousness unto eternal life by Jesus Christ.

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy." Psalms 145:8. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for this is good and acceptable in the sight of God our Sav-

jour," 1 Tim. 2:1, 3. There is one God and one mediator, the man Christ Jesus, who gave Himself a ransom for all. Since Christ is the Head of the Church, the members of the Church should be subject unto Him in all things, that He might have the preeminence.

God sent to earth His only Son,
Who gave His life for everyone.
What greater love could be displayed
Among the people that were made.

May the Lord in mercy hear us
Being redeemed by His infinite
mercy.

Oh how sweet to trust in Jesus
Rejoicing through His precious
blood.

Trust Thy wisdom me to guide,
Trust Thy blood to cleanse my soul,
Trust Thy goodness to provide,
Trust in Jesus and so happy be.

Trust Thy saving love and power,
Trust Thee every day and hour,
Trust Thee all my journey through,
Oh for grace, mercy and more trust.

Wm. N. Kinsley,
Hartville, Ohio

THE EXAMPLE FOR THE CHURCH TODAY

(Cont'd from Feb. 15 issue, pg. 17)

The Book of Acts is the Church's example today. There are forty-five references to the Holy Ghost in the

Book of Acts and twelve to the Spirit. This is God's Will today, for all believers, to be filled with the Holy Ghost, Acts 2:4. Eph. 5:19 tells how a Holy Spirit filled believer will act, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Doing these things to yourself and in your heart to the Lord, wouldn't be making a show would it? It would be keeping the mind occupied with spiritual things. "Now if any man have not the Spirit of Christ, he is none of his."

Peter based his first message, on the Day of Pentecost, on Joel's prophecy in which the Spirit promised at least three blessings: I will pour out of my Spirit upon all flesh; I will shew wonders in heaven above, and signs in the earth beneath; Whosoever shall call upon the name of the Lord shall be saved, Acts 2:17-21. There must be seeking, asking and believing. How then shall they call on Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? Rom. 10:14. V. 17, "So then faith cometh by hearing, and hearing by the Word of God." Ministers of the Gospel: where are you at? What are you doing? Are you seeking the lost? Are you going out in the highways, byways, hedges, mountains, barren places in the wilder-

ness; preaching and teaching the Word? How about your own neighborhood, when did you talk to a soul about their salvation? Yes, there are multitudes of preachers today, who do not even feed their own flocks the pure unadulterated Word of God. Is it any wonder that so many are weak, sickly and many sleep spiritually?

Precious ones, let me warn you, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:28. It is the Holy Ghost who has set you apart in and for the ministry, and you must obey and yield unto Him so that He be allowed to anoint you as He anointed Jesus. It was the Holy Ghost who spake by Esaias the prophet unto our fathers, Acts 28:25. It was the Holy Ghost who by the mouth of David spake, Acts 1:16. Peter was filled with the Holy Ghost and preached to those who crucified Jesus and persecuted the early church, Acts 4:8. Stephen full of the Holy Ghost said to those who stoned him, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye," Acts 7:51. It was the Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them," Acts 13:2. It was the

Holy Spirit who bade Peter go to the heathen people at the house of Cornelius, doubting nothing, Acts 11:12. In response to his obedience Peter testified, "And as I began to speak, the Holy Ghost fell on them as on us at the beginning," Acts 11:15. It was the Holy Ghost by which Paul and Silas were "forbidden to preach the Word in Asia," Acts 16:6, but were directed rather to Macedonia, V. 9-10.

Paul having passed through the upper coasts came to Ephesus: and finding certain disciples he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. I am wondering if church-members were asked the same question today, all over this land, would they not give about the same answer if they were honest? What a tragedy, how we need men like Paul. They received the Holy Ghost when Paul laid his hands upon them. Beloved, one cannot give something he does not have. The early church was a Holy Ghost filled church. Just twelve people received the Holy Spirit in Ephesus, but it warranted recording for our example today, by the laying on of hands. Christians, have ye received the Holy Ghost since you have believed? Acts 19:2. Ministers of the Gospel, are you "full of faith and of the Holy Ghost, and power?" Acts 6:5, 8. Deacons and business

men in the Lord's work, are you demonstrating to and among the people that you are "filled with the Holy Ghost?" Jesus commanded, "Receive ye the Holy Ghost," John 20:22. Paul said, "Be filled with the Spirit," Eph. 5:18. "God anointed Jesus of Nazareth with the Holy Ghost," Acts 10:38. Thank God that He still anoints His called-out ones with the same anointing. Paul says, "He which hath anointed us in God," 2 Cor. 1:21. "God is the same yesterday, today and forever," Heb. 13:8.

"The anointing which ye have received of Him abideth in you," 1 John 2:27. The reason God anoints His people today, with the same anointing with which He anointed Jesus, is because it is His will that we continue to do "all that Jesus began both to do and teach," Acts 1:1-2. The development of human talent in the ministry, by education and culture only, can never substitute for the life-giving power and anointing of the Holy Ghost. The Bible declares, "The yoke shall be destroyed because of the anointing," Isa. 10:27. A preacher upon one occasion was preaching on the subject of the power of the name of Jesus Christ. He was using as his text the Scripture, "If ye shall ask anything in my name, I will do it," John 14:14. A lawyer was sitting in his audience and upon hearing the preacher's remarks, became very interested

in the legal aspect of the message. He interrupted the preacher with the question, Do you mean to say that Jesus has given man His power of attorney to use His name? The preacher wisely returned the question with these words: Sir, you are a lawyer, I am a preacher. Let me ask you that question. The lawyer replied, If language means anything, He did precisely that. Then the preacher asked, Could you explain just what that power of attorney actually means? The lawyer answered, That depends upon how much there is back of the Name, how much authority, how much power that Name represents. This little conversation created much interest in a number of the audience, to search out just what is back of Jesus Christ and His name. Now if this little account could arouse some folks to really search out and firmly believe in their findings, it will have accomplished its purpose.

Just what is back of that Name, why all of the 'God-head backs up the name. God's person, His integrity, His throne, His existence and all that God is, is back of the name which He gave to His Son. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to

the glory of God the Father," Phil. 2:9-11. What a revolution would take place in the church if she could begin an exhaustive study on, what is back of the name Jesus Christ. What a revolution would sweep the world if, every Bible school would concentrate their studies on the person and name of Jesus Christ. For all that God is is back of the Name.

One of the keys which unlocks the great Book of Acts is the regard for and use of that Name. They cast out devils in the Name. They wrought miracles by the Name. They healed the sick in the Name. They performed signs and wonders through the use of the Name, astounded multitudes and shocked the Roman Empire. The Book of Acts is the record of the first 33 years of the church, after the Lord ascended and sat down at the Father's right hand. It is proof that the same ministry which "He began both to do and teach" in the Gospels was continued both in Word and deed, throughout the Book of Acts as long as men followed His example and used His Name. Many today teach and preach that when Christ ascended to the Father, miracles ceased. But the Book of Acts is proof to the contrary. Many teach and preach today that miracles were wrought only to establish the church. What good is a church established by miracles, if it ceases to perform such miracles? People today are not interested in the pow-

er the church had 1800 years ago. They are interested in finding a church which has the same anointing today as those men in the book of Acts had, in their day and age. The ministry of those men was distinguished, not because of their education, their background, their eloquence or their degrees; the effects of their ministries were the result of their preaching the Word, of their being filled with the Holy host and their regard for the use of the Name of Jesus. Man today has reduced the Word to a theological interpretation. Man has diminished the Spirit to a controversial doctrine. Man has restricted the power and the authority that a genuine believer wields by invoking that Name above all names, by their unbelief, their formality, their lukewarmness, their indifference, their selfishness and their self-centered lives.

Forty days after the Lord's crucifixion, 120 common men and women were gathered together in the upper room in Jerusalem for a ten day's waiting for the Holy Ghost, during this time this little humble group were "with one accord in prayer and supplication" for the anointing of the Holy Spirit. How would you have liked to be present with that little group? I am talking to everyone who is reading this article, including myself. I am convinced there would have to be a quite different attitude and motive among

even Christian people today, to get them to fast and pray and be of one accord for ten days, than it now seems to be. No wonder they were so completely filled and had such a wonderful experience when they obeyed God. Not only so, but they continued that way after Pentecost, Acts 2:42-47. How would you like to experience another Pentecost? You can if you obey God's Word, I mean follow the entire example in the book of Acts. I want to tell you there was no bickering among those people in the early church about: days, weeks, months, who was the greatest, finding fault with one another, full of hate, spite, malice and ill-will. Where such things exist, no wonder the churches today seem dead.

Did you ever stop to think of the shock to the city of Jerusalem, when Peter commanded those 5,000 souls to "repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 5:38. So great was the conviction that tripped the hearts of those people as Peter preached to them, "They gladly received His Word (Jesus') and were baptized." Listen, they were to be baptized in the name of Jesus Christ (not just in water). The first thing they did, they received the Word, Jesus Christ. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus

Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:10-12. Jesus is salvation, if He had not come down to this earth, sacrificed His life, shed His precious blood: you could be baptized in water all day long, every day, even for 100 years and yet your sins would not be forgiven. His blood cleanseth, saves, redeems, justifies, sanctifies. Oh there is power in the blood of Jesus, it is our life. What can wash away my sins? nothing but the blood of Jesus. I did not and do not say baptism is not needful, for He commanded it. But you better baptize in the name of Jesus Christ, for the Holy Spirit will not occupy a filthy temple.

Bro. Edgar F. Schildt,
R. 1, Taneytown, Md.

THE IMPORTANCE OF CHRISTIAN SALUTATIONS

(A helpful resume of Bible teachings showing the importance and place of Christian greetings in our relationships as brethren and sisters in the Lord.)

Salutations are as old as friend-

ship and have always had the same purpose, differing only in ways of expressing it. Often their meaning was conveyed better by an action than by words, as when Eskimos rubbed noses together or armed men raised the naked hand in proof of harmless intentions. A wave of the hand, a handshake, a slap on the back, all express the idea of acknowledging some sort of common bond.

The comprehensive word "salute" has its origin in a Latin root that has produced many English words having to do with health, safety, and well-being. A synonym of salute is the old English hail (be well). Both are used in our common translation of the New Testament. Thus we may say, in short, that a salutation is the initial token of recognition, good will, and love. And to Christians, especially, this last meaning is most pertinent. A Christian greeting should be a message of love.

In the language of the Old Testament to greet another child of God was to "bless" or "ask for the peace of." The psalmist says, "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord," Psalms 168: 26. How meaningful a greeting was to them! It was not the hurried formality of abbreviated words of wishing, but a prayer and a consignment of one's needs to the disposition of Almighty God. Yes,

even to this day, I believe that it is considered discourteous among the natives in Biblical lands to approach someone on a business matter, to deliver a message, to ask for information, or to pass on to similar things without a salutation showing interest in the welfare of the other and his family. Although much of this may be a relic of past times and ways, nevertheless it tells us of the close ties that existed between people relative to mutual joy and affliction, common history, and inspiring ideals. There were special greetings given to certain persons or on unusual occasions which were still in practice in the time of our Lord. Some were formal, while in others the spontaneity was evident.

Religious leaders, such as rabbis, priests, and Pharisees, often received a kiss on the hand. The happy father, in the Parable of the Prodigal Son, fell upon his son's necks (not neck), that is, he kissed him upon both sides of the neck! What a beautiful illustration of an impulsive Jewish father's affection, and in general of any good father, given to us as a type of the heavenly Father's love!

The most touching form of salutation was to kneel and clasp and kiss the feet, as the repentant woman who placed herself at the feet of Christ. Contrast this with the vociferous and ostentatious public salute given to Jesus as He entered Jerusalem for the last time, soon to

be crucified. Much more might be written on salutations of that time, but extended comment would add no luster to those formal conventions unless they were purged of their purely ceremonial nature and had become radiant with spiritual beauty.

It is in the epistles that we find the most instances of this Christlike regard for others. There is much similarity in the wording of the salutations of the epistolary writers, but not to a degree of ritualism. Grace and peace are the subject of them all. The Jewish form of address in our Lord's day was *Shalom* (peace), and the Christians, although holding to no single sentiment, made peace a part of their prayerful greetings. Perhaps they had in mind the sublime precedent of the resurrected Christ when He blessed them with the words, "Peace be unto you." And perhaps, in the kinship of those days of danger and persecution, their hearts overflowed with prayers of God's grace for each other until the expressions from their lips and the thoughts of grace and peace, ran side by side. In a fervency of prayer, Peter cries, "Grace and peace be multiplied to you." John asks it for his *little children*. In diligent love, Paul laboriously writes a salutation with his own signature, a regular identification of his letters. He urges the Christians to "salute one another with an holy kiss." Peter says like-

wise, "Greet ye one another with a kiss of charity." And John tells us to greet the friends by name.

Aquila and Priscilla, two ministering saints of an exceedingly sweet Christian spirit, and known among all the churches of the Gentiles for their faithfulness and love, send to the church at Corinth *much* salutation in the Lord, as wishing them not an average degree of happiness and well-being, but an abundance, 1 Cor. 16:19.

Is it necessary then to point out the significant showing of family unity in such salutations—the spontaneity, the fervency, the anxious solicitation to our heavenly Father, and the thoughtfulness that none might be slighted, lest they grieve the Saviour by pride or slackness? Did not the resurrection angel, God's messenger, say, "Go your way, tell the disciples and *Peter*," mentioning by name the disciple whose recent denial had cost him bitter tears? The apostles also had in their minds the timely salutations of Jesus, who on the Sea of Galilee, called to the fainthearted, "It is I: be not afraid" added to their joy with His own presence, and blest them with His peace in a moment of great consternation.

In order that we, the heirs of their holy experiences, may not put aside Christian courtesy by saying such commandments had only a temporary or specific application, or lest we make an empty token of that

which should be a figure of the heart's love, let us remember that we are also saluted by the Trinity of heaven itself. In Rev. 1:4 we read: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Should we not initiate with sincerity such affectionate salutations as these?

Samuel W. Thompson in
Christian Monitor

NEWS ITEMS

MAILING LIST

Your address labels have been corrected for the information we had February 1st. If there are any mistakes on the February 15 labels we would appreciate you notifying us.

We are receiving some material for the Bible Monitor which does not contain the name of the author. It has always been the policy of the Bible Monitor to know and give credit to the author. Any articles, except for very short pieces, which have been published otherwise has been our error. If the name of the writer is supplied for material on hand, we will endeavor to publish them.

BETHEL, PA.

The Lord willing, the Bethel congregation will start a two-week spring revival on March 13. Bro. Melvin Roesch, of Antioch, W. Va. will be the evangelist. Pray for these meetings, that the lost may be saved. To these meetings everyone is invited, come and worship with us.

Sister Darlene Longenecker, cor.

GREAT BEND MISSION

On Sunday morning, January 16, Bro. and Sister John Ruschaupt and daughter came with Sister Judy Foster, as she returned home from her work in Kansas City, to worship with the little group here. We had very Spiritual lessons throughout the morning hour. After Sunday School our lesson for the preaching hour was "Hearing Christ's Word." Many good thoughts and admonitions were given and we all felt a blessing was ours, for worshipping together.

Our visitors left us in the afternoon for their long journey home to Grandview, Mo. May the eternal Father bless those of like precious faith, in all their labors for Christ and His Kingdom. We seek an interest in all your prayers, for the work at this place.

Bro. William Root.

APPRECIATION

We wish to thank all the dear brethren and sisters for the cards and kind expressions of sympathy,

shown us during our bereavement in the death of our beloved husband and father, Ammon B. Keller. May the Lord bless you for your prayers, kindness and consideration.

In christian Love,
Mary Keller and children.

(Sorry, the above item was mislaid for several issues. Editor)

BEAUTY

Beauty is the outer sign of inner perfection. Men veneer ugliness with slabs of marble or strips of mahogany, but beauty is no outer veneer. Ripeness within puts color to the peach, a golden hue to the sheaf, and crimson flush to autumn leaves.

Man now seeks to make books beautiful for intellect, gallery beautiful for taste, temple beautiful for worship, the home beautiful for the heart. From beautiful objects we should pass to beautiful thoughts and deeds. We should hear more of the art of right living, and the science of character building.

He who lives in a palace with beautiful walls must not cherish in his heart littleness, brutal passions, or a savage soul.

When the admirers of Shakespeare bought the house in which he was born, they expelled the poison ivy, thistles and burdock, and planted in the garden the flowers which the poet loved.

Our soul is a garden in which

truth, purity, patience, and love, are qualities whiter than any lily, and sweeter than any rose.

Sel. from writings of
Newell Dwight Hillis
by Frank B. Surbey.

THE INTRODUCTION TO THE LESSON

At first thought, the title of this article may sound uninteresting and unimportant. But if a Sunday-school teacher is vitally concerned about his class, he is constantly on the lookout for ways of improving his teaching. Probably one area of the lesson that is most neglected in preparation is the introduction. And yet we can safely say that the introduction to the lesson is of vastly more importance than is generally recognized. Someone has said that well begun is half done. The runner in a race must have a good start or he will be defeated. So it is with teaching a lesson, a good beginning is necessary if the goal is to be attained. In order to appreciate the value of a good introduction, let us consider some of the functions of this part of a lesson.

One of the biggest jobs of the teacher is to gain the attention of his class at the beginning. Too often a major part of class time is spent before the class is attentive. While the teacher is busy asking review questions about the lesson last Sunday (which had not been

learned), little Johnny is reviewing baseball scores or any one of a hundred things of preoccupied minds. Or if the class is adult, there are even more things that can crowd in to rob of attention. With the limited time allotted for teaching a lesson, it is of utmost importance that the teacher have immediate attention or the lesson will not be completed. In order to gain this attention, there must be a good introduction to the lesson.

Another service with a good introduction performs is that of easing the class into the lesson proper. People do not like abruptness in any realm of life. To begin a lesson without an introduction is to begin abruptly, and teachers can hardly expect their pupils to jump bluntly from the opening assembly into the heart of the lesson. Right along with this point it might be said that the introduction helps to give a sense of completeness to the lesson. When you enter a house which has no porch and the entrance is unfinished, you have the feeling that the house is lacking something of importance. So it is with the lesson that has no proper introduction.

When preparing the lesson introduction, we should remember above all else that an introduction *should introduce*. For an introduction some teachers tell a joke or funny story which has not the slightest connection with the lesson. True, they may get the attention of the class, but

they have not introduced the lesson. Probably the most prevalent tendency is to occupy the first minutes questioning the class about last Sunday's lesson. This is often disconnected from the lesson at hand, and the aim of introducing the lesson is missed. It is granted that questions about last week's lesson can be used properly for an introduction if they lead the class into the new lesson, but such a process repeated week after week becomes rote.

Perhaps the teacher realizes the importance of the introduction, and the question arises about how to prepare one that fits. The first necessity is to thoroughly know the lesson. Every lesson should have a main theme around which your thoughts are built. When you know the lesson and the point at which you are driving, then is the time to begin on the introduction. Many teachers have the mistaken idea that if they can just talk for the time of the class session they have taught the lesson. They may have talked about the lesson, but that is not teaching the lesson.

In preparing introductions from week to week, variety is naturally of great importance. Never should we become like the teacher whose class knew what he would say before he started. Sources from which to draw introductory materials are numerous. Hoyt, in his book, "The Work of Preaching," gives the

following suggestions for introductions: "Explanation, narration or description, drift of thought that led to the special declaration of the text, particular thought of the context that leads to the theme, person speaking or persons addressed, comparison of scripture with Scripture, summary of the truths involved, analogy or illustration of the truth, and reference to season or occasion."

How can we know if the introduction is satisfactory? Blackwood gives six questions we should ask about our introduction. These are quoted as found in his book, "The Preparation of Sermons." "Is the introduction interesting but not exciting? Short but not abrupt? Appropriate but not commonplace? Friendly but not effusive? Clear but not anticipatory? Vary from week to week?"

Everybody is busy, too busy for their own good. Sunday-school teachers are not exempt from this subtle tool of Satan to keep them from properly preparing their lesson. If Sunday-school superintendents were to ask their teachers each week how much time they had spent preparing for their classes, most of them would be too embarrassed to answer. And yet we go merrily on our way hoping that our Sunday-school children will somehow absorb something of what has been said and that it will bring forth mature Christians. I believe one

reason so many young people drop out of Sunday School when they enter high school is that they have received so little in the way of simple Bible truth from teachers who have been inadequately prepared.

However, we need to take our hats off to those faithful Sunday-school teachers who do prepare their lessons every week. Their ministry will not go unrewarded. But let us remember in preparation that a good introduction will go a long way toward gaining attention, it will ease the pupil into the lesson, it will introduce the main body of the lesson; and if variety and ingenuity are used, your class will have a better chance to get started on the right foot. Next week put in some time for special preparation of an introduction to the lesson.

—Selected.

THE MAJESTY OF GOD

Every person, both young and old, of every race and color, naturally believes in a god, or in a supreme being of some kind, if he is endowed with a normal mind. We find a longing for God in hearts all over the world. When the man in Africa worships the sun, he's expressing this longing for God. When the mother in India throws her babe into the sacred river, she's expressing her longing to please a higher being. The Greeks in Athens worshipped the "unknown god" in Paul's day, and this was simply

an expression of the longing for God in their hearts. Plutarch said that in his day one might travel the world over, and still would not be able to find a city without temples and gods.

It is true that the atheist says there is no God, and the agnostic says he can't tell whether there's a God or not, and the materialist says he can get along without God—but, you know, it is actually questionable whether there are any atheists. There are many men who say there is no God, but it's one thing to talk about disbelief in God, and to argue about it, and to boast about it—but it's another thing to not really believe in God. Hume (who is famous as a skeptic) is reported to have said to Adam Ferguson, as they looked up into the starry heavens, "Adam, there *is* a God." Voltaire (the atheist) at one time, *prayed* to God during a thunderstorm. Ingersoll (when charged with being an atheist) refuted the charge, saying, "I'm not an atheist. I do not say there is no God. I'm an agnostic; I do not know that there's a God." And so I say it is questionable whether there are any natural atheists, because men seem to be born with an indwelling sense of God.

The Bible makes no attempt to prove, or to argue for, the existence of God. Everywhere and at all times it is a fact taken for granted. The central affirmation of the Bible

is not that "There is a God," but the great truth of the Bible is this: "God hath spoken," and of course, if God has spoken, then God must exist.

Moses, in Exodus 5, calls Him the "Great I AM" (The Self-existent One), and John 5:26 says that God is the Source of all life. The Bible simply accepts God without any proof.

Because many times, dangers and temptations come our way, and our faith is often put to a test, and the ups and downs of life taunt us and say, "Where is your God now?"—we want to discuss the subject, "The Majesty of God." We want to look at the existence of God, the nature of God, the attributes of God, and the greatness of God.

1. THE EXISTENCE OF GOD

Nature itself bears witness to God as a Creator. How can we account for all the things around us that we see and experience—the birds, the rocks, the trees, the stars? There can be no effect without a cause; no book without an author; no creation without a creator; and so there can be no design without a designer. And since this universe on which we live is a great effect, there must of necessity have been an original cause sufficient to produce it. Suppose there was a man walking along the road. He strikes his foot against a watch lying in the dust. He picks it up. He sees that it consists of a metal case, and inside the case a complicated ar-

rangement of wheels and levers and springs. He sees that the whole thing is moving and working in the most orderly way. What then does he say? Does he say, "All these metals and jewels came together from the ends of the earth by chance. The atoms simply danced together from the ends of the earth by chance — and by chance made themselves into wheels and levers and springs—by chance assembled themselves into this complicated mechanism — by chance wound themselves up and set themselves going." No! He says, "I've found a watch," and he knows that somewhere there must be a watchmaker. If there is a design, there must of necessity be a designer behind that design!

We look at the world about us and we see a vast machine which is in perfect working order. Suns rise and set in an unchanging succession; tides ebb and flow according to a timetable; seasons follow each other in their established order; we look at this complicated universe, and we are bound to say (not "I've found a watch, somewhere there must be a watchmaker"), but, "I see this world about me — somewhere there must be a world-maker!" The fact of the universe drives us to God! The Bible says, "For every house is builded by some man; but He that built all things is God." Heb. 3:4.

Every intelligent person looking

at the world above us and around us should boldly say with the writer of the Hebrews, "Through faith we understand that the worlds were framed by the Word of God," Heb. 11:3.

We have discussed an evidence for the existence of God, outside the Bible, but we can never really know God through observing the stars and rocks and the flowers. From these we know that God is all wise and all powerful, and that He loves things beautiful and colorful, but we can never know His name and who He is, just by looking at the stars and the trees. Nature reveals the existence of God, but it tells nothing about His moral character. And remember, it is not enough to simply have a belief in a god, we must come to know the one true and living God—and the one true God (Jehovah, the Self-Existent One) has chosen to reveal Himself in the Holy Scriptures. So in the Bible we have a full revelation of what God is really like. We need to accept Him by faith, for "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," Heb. 11:6.

2. THE NATURE OF GOD

God is infinite. There is no limit to His Being, and therefore He cannot be compressed into any one definition, but we can put into verb-

al form our understanding of the Almighty as He has chosen to reveal Himself in the Holy Scriptures.

When I say the word "house," in your mind's eye you can see a house. The same is true when I say words like "cat" or "church." Mental images of these things form in your mind—but what sort of person or being comes into your mind when I say the word "God"? Present day juke-box blasphemies speak of God as "the man upstairs" and "The big fellow in the skies." We want to see what the Bible says about the God of all the earth.

(1) God is spirit. John 4 records the conversation of Jesus with the Samaritan woman. During the course of the conversation, the woman asked (in essence) "Where is God to be found, on Mount Zion or on Mount Gerizim?" And Jesus answered, God is not confined to any one place. God is a spirit, He's not restricted to a Samaritan mountain, or to the city of Jerusalem. Then in Luke 24:39, Jesus says, "A spirit hath not flesh and bones, as ye see Me have." In other words, a spirit has no body, or parts, like human beings, and is not subject to human limitations. Col. 1:15 speaks of "the image of the *invisible* God." The benediction of I Tim. says, "Now unto the King eternal, immortal, *invisible*, the only wise God . . ." These passages teach that God has nothing of a material or bodily nature, and since sight

sees only objects of the material world, God cannot be seen with the material eye.

It is true that God is said to have hands and arms and eyes and ears, but these are anthropomorphic expressions used to bring the infinite within the comprehension of the finite. "Anthropomorphic" is simply attributing human characteristics to God, because there is no other way in which our human minds can grasp the truth about Him.

It is true that God revealed Himself to men in various physical forms. He appeared to Moses in the burning bush, and to Job in the whirlwind, and to Adam and Eve in the cool of the day, but no man has ever seen God in His real essence, for the Bible says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," John 1:18.

Jesus says "God is spirit." He's not a great man sitting on a chair a half mile up in the sky. God is invisible, without body, and therefore free from all limitations. It is difficult for us to understand this because we are trying to understand Him with our finite minds. It's like trying to explain the surging power and majesty of the ocean, to someone who has never seen a body of water greater than a mud puddle! God is not apprehended by the senses, but by the soul. I Cor. 2:6 intimates that without the

teaching of God's Spirit, we can never know God, because He is not a material Being.

(2) God is person. A spirit can be a person. God is not merely a cloudy vapor, or an influence, or subconsciousness. He is a living Person having knowledge, feeling, love, and all the qualifications that distinguish persons from the animal world. God walked in Eden in the cool of the day. God was a friend to Abraham. God is a jealous God, visiting the iniquity of the fathers upon the children. God is not a blind unconscious force working in this world. He is a Person in the sense that He thinks, feels, forgives, sympathizes, and has all the other expressions of personality. God is not a hazy, indefinite, blindly operating, omnipotent Force. God is a person.

(3) God is triune. The Bible says, "The Lord our God is one Lord," and again, "There is none other God but one." This is in contrast to polytheism, which holds that there are many gods, a god of harvest, a god of love, a god of thunder, etc. And yet, while the Bible teaches that God is one, there is a plurality of persons, God the Father, God the Son, and God the Holy Ghost.

It is a deep mystery. I do not understand it all, and we have no space to discuss it further here, but the Bible teaches that God is one in essence, and yet at the same time

He is three in Person. Concerning the nature of God, God is spirit (He has no material body); God is person (He manifests all the expressions of personality); God is triune (He is one in essence, but three in person).

3. THE ATTRIBUTES OF GOD

By the attributes of God, we simply mean the characteristics or the qualities which describe His Being.

(1) God is omniscient. He knows all things. Elihu, in Job 37, speaks of "the wondrous works of Him who is perfect in knowledge." Since God is perfect in knowledge, He knows everything. He knows your name, your address, your telephone number, and even the number of hairs on your head. Solomon says, "The eyes of the Lord are in every place, beholding the evil and the good," Prov. 15:3. Not a single thing occurs in any place without His notice. The Arabian proverb says that He can even see "a black ant, on a black night, crawling on a black rock."

We may have habits hidden from our fellowmen, but they are not hidden from God. He knows our thoughts before they are fully developed, and our sentences before they are spoken. "There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether," Psa. 139:4. If we were a little more conscious of this attribute of God, we wouldn't be so quick to find an

excuse when it comes time to go to prayer-meeting. "The ways of a man are before the eyes of the Lord, and He pondereth all his goings," Prov. 5:21. God is omniscient. He knows all things.

(2) God is omnipresent. He is everywhere present. This does not mean that God is everywhere present in the same sense, for there is a sense in which He is in Heaven, His dwelling place, and yet God is everywhere and in every place. You say, "Brother, can you explain that?"—No, but we believe it because Jeremiah was inspired to write, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord," Jer. 23:24.

(3) God is omnipotent. He is all powerful. God's power has no bounds nor limitations. The Bible says, "Then Job answered the Lord, and said, I know that Thou canst do everything," Job 42:1. And in Genesis 18:14, "Is anything too hard for the Lord?" It is God who holds the stars in their places; it is God who makes the rosebush grow; it is God who keeps the fish swimming in the sea. God is omnipotent. He is all powerful.

(4) God is eternal. He had neither beginning nor ending. He never came into being. He never began to be. He always was! Before the beginning began, God was. The Bible says, "Before the mountains

were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God," Psalm 90:2.

(5) God is holy. The Bible declares Him to be the Light in whom there is no darkness at all. God is the one Supreme Being without blemish or flaw. The Psalmist says, "Exalt ye the Lord our God, and worship at His footstool, for He is holy," Psalm 99:5. God's eyes are too pure to behold evil, and therefore sin is a detestable thing to God. "But as He which called you is holy, so be ye holy in all manner of conversation," I Peter 1:15.

(6) God is just. Justice is that attribute which leads God always to do right. The Bible says, "Shall not the Judge of all the earth do right?" Even in punishing the wicked, God will deal righteously.

(7) God is merciful. Actually, God is both merciful and gracious. There is a difference between mercy and grace. "Grace" is getting from God what we do not deserve. "Mercy" is not getting from God what we do deserve. The Bible says, "The Lord is merciful and gracious, slow to anger and plentiful in mercy," Psalm 103:8. Instead of inflicting pain and poverty and death (which are the wages of sin), God has spared our lives, and increased our blessings, and given us eternal life.

(8) God is love. Christianity is

the only religion that sets forth the Supreme Being as love. The gods of the heathen are angry hateful beings and are in constant need of appeasing. But the true God who is revealed in the Bible is Love. He is not only loving, but God is Love. This passion to give others blessing and happiness is the very essence of His Being. It does not mean that God overlooks sin, but it does mean that in spite of the fact that we have sinned, and that His justice demands a death penalty for our sin, yet His love provides a way of salvation, by which sin can be taken away.

These have been the attributes of God. The Bible reveals Him as an all-wise, all-powerful, eternal Being, who is gracious and merciful, slow to anger, and yet righteous in all His doings.

4. THE GREATNESS OF GOD

The whole Bible, from the tremendous words of Genesis one to the last verse of the Revelation, gives voice to the infinite greatness and majesty of God. The 147th Psalm says, "Great is our Lord, and (mighty) in power; His understanding is infinite."

(a) God's greatness is seen in the universe. The Bible says in Isaiah 45:12, "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." The vastness of the uni-

verse as it has been revealed by the astronomer's telescope is altogether inconceivable. It staggers the imagination and defies the powers of human understanding. The distance from the earth to the sun is computed at 93 million miles. If you were able to journey to the sun, traveling at the speed of two hundred miles per hour, without any stops, it would take one hundred six years to make the round trip.

The sun is more than a million times as big as the earth. If the earth were as large as the sun, and everything on it were as large in proportion, a man six feet tall here on earth, would be an eighth of a mile high on the sun; his arms from shoulder to finger-tip would be one hundred sixty feet long; his eyes would be nine feet in diameter; his nose would be fourteen feet long; and his hair would look like a haystack! And this huge sun is a ball of fire. Its great flames flash 300,000 miles out into space. The sun is so hot that if the earth were thrown into it, it would burn up completely in one minute's time. Let me ask some questions: How does the sun generate its heat and keep up a temperature of more than twelve thousand degrees year after year, producing a heat that blinds and blisters even at ninety-three million miles? Who keeps shoveling coal into this furnace? Why doesn't it burn out and cool off? The poet Addison says:

"The unwearied sun, from day to day
Does his Creator's power display,
And publishes to every land,
The work of a great Almighty
Hand."

This huge sun about which I was just speaking, is only a tiny speck in the vast expanses of the heavens. Our own universe (the Milky Way) is only one of millions of others, and the Milky Way is so big that it would take light (traveling at 186,000 miles per second) one hundred million years to travel from one end to the other. These heavenly bodies are spinning their way through the skies at amazing speeds. Right now we are moving at the dizzy speed of one thousand miles per hour around the sun, and by this time next year we will have traveled more than nine million miles—all without a creak in the machinery, and so smoothly that scarcely anyone will know that we are taking the journey. The timetable of our movement is so accurate that astronomers can state years beforehand exactly when the next eclipse of the sun or of the moon will take place. The earth circles the sun every 365 days 5 hours 48 minutes 48 seconds, and this pattern has been so accurate that it has not varied one single second throughout the past thousand years! Abraham Lincoln used to say, "I can understand how a man could look

down at earth and be an infidel, but I could never understand how a man can look up at the night-sky and say 'There is no God'." Surely, the "heavens declare the glory of God, and the firmament showeth His handiwork."

(2) God's greatness is seen in the world of nature. Perhaps nature's most breathtaking wonders are the birds. Each year more than ten billion American birds move north and south according to a seasonal schedule. Their habits of migration are fascinating indeed. Some species arrive and depart on the exact day each year. How do these frail and feathered birds find their way over the long stretches of land and sea without a chart or compass? How is it that they can return each summer to the same cluster of trees? Who gave them the instinct or the intelligence to do what seems like the impossible? Is this merely the result of blind chance? When you see a bird flying across the horizon, or building a nest in the tree in your back yard, you should think of God and His great wisdom and power.

(3) God's greatness is seen in our human bodies. The more we probe the wonders of our bodies, the more we are forced to agree with the Psalmist David, when he said that we are "fearfully and wonderfully made." This house of clay which we occupy during our lives here on earth is a miracle of creation in many ways. If you are

an adult of about average height and weight, your heart beats 103,689 times every day, with no time to rest, except between contractions.

The human ear is a most outstanding receiving set. The eye is the most remarkable camera in all the world. And look at your hands: every time you look at your hands, you ought to take off your hat, bow your head, and humbly thank God for those amazing tools. He attached to your wrists. Someone did some real planning when those hands of yours were designed. Our hands are bound up with all kinds of systems. There's the heating system of the warm blood, the cooling system by way of the sweat canals, the nerve system to activate the muscles, and the lymph system to lubricate the joints. We never need to worry about oiling our hands, we just chew our meat sandwiches, and the hand automatically lubricates itself. And your hand is self-repairing too. When you cut your hand or burn your fingers, immediately your hand gets busy repairing the damage. The region first gets sore so you won't use it too much. Then a protective covering called a scab is hurriedly formed over the sore spot, and underneath that scab, tiny invisible workmen are carting off damaged cells and replacing new ones. What a remarkable system! Can you imagine the riches that would come to a man who could invent a car that would

repair its own dented fenders and smashed bumpers in the same way? Surely these hands of ours should lead us to think of God. Hands did not just come to be. God is the great Designer. His hands formed ours.

Augustine's famous saying, "Our hearts never rest until they rest in God," is a great truth and it expresses a universal need. Animals are satisfied with plenty. The ox (if it has plenty) will lie down upon the grass and be content. The birds of the air are not troubled with the hopes and fears that possess mankind. The only creature in all the world that is not satisfied, even when he has plenty, is unconverted man—because he has not found rest in God. Our hearts never rest until they rest in God. But you say, "I know there must be a God, but where do I find Him?" I found Him in Jesus Christ and you can find Him there too. The Bible says, "For God was in Christ, reconciling the world unto Himself," 2 Cor. 5:19. If you want to know God, you must get acquainted with Jesus Christ. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent," John 17:3. The same God who threw the stars out into their places from the tips of His fingers, is waiting now to change your life, if you will let Him. Let Jesus into your heart today.

Sel. from Bible Helps.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

DESIGN OF CHRIST'S DEATH

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world," John 1:29. This was a very important statement which John the Baptist made, no doubt through the guidance of the Holy Spirit, because later he was not certain himself whether this great Teacher was the Christ or not. We cannot be thankful enough that He was willing to give His life to take away our sins. How much do we try to behold Him? The more we meditate upon, learn of and pray to this "Lamb of God" the more precious He is to us.

The Jewish Passover was the feast of commemoration of their deliverance from bondage in Egypt, many years before the coming of Christ. At that deliverance a lamb was slain and its blood sprinkled on the lintel and two side-posts of the door of each house. Where this was done, the death-angel passed by that house and did not destroy the first-born therein. Even at the

commemoration feast the preferred sacrifice was a young male lamb, without blemish and without spot. Christ was our passover Lamb, slain for the forgiveness of our sins so we will not be punished for each and every one of them, if we accept His as our propitiation for sin.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," Zech. 13:1. This was prophesied many years before it actually came to pass. It is a sad picture as we realize, that only a few in each generation accept this fountain. No wealth, no fame, no accomplishments will ever take the place of this fountain for our sin and uncleanness. Since the Gospel-day, through the shed blood of Jesus, provision is made for the cleansing of all those who truly repent and are sorry for their sins. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered

without the gate," Heb. 13:11-12. The place where Jesus was crucified was called Calvary, it was "nigh to the city" (Jerusalem) but was not in the city. Christ, through the power of the Holy Ghost, fulfilled all the Scripture concerning Himself though it was much and at scattered locations, that none can say they are not sure whether He was Christ or not. No one else ever came near fulfilling the many prophecies of the One, who was to save His people from their sins.

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:6-7. This passage is very definite how we are redeemed and why, because we are no longer guilty of our past sins. Jesus even told that very sinful woman, "Go and sin no more." Would He tell us any less? Praise His name, that through the riches of His grace we have forgiveness of our sins. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:28. How thankful we can be that somehow we were led to believe in Him and are not in outer darkness with the sinners and ungodly.

"Grace be to you and peace from

God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father," Gal. 1:3-4. We read that "the wages of sin is death" and the world is subject unto death, because so much sin and ungodliness is in it. Therefore we are to be separate and apart from the world, obedient unto Christ Jesus and not unto the powers of the world and thus we will not be subject to the punishments of the world. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. 2:14. Rather than being subject to punishment for sin, we now should be "zealous of good works" as our gratitude for forgiveness of our sins.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," 1 John 2:2. His suffering and sacrifice is a blanket coverage, not for a select few but whosoever will accept Jesus as their Lord and Master. Dear reader, you cannot deny that we are all looking for bargains, why do we so often flock after some trifling item and fail to realize the value of our soul's salvation? If our sins are washed away, by baptism in the likeness of Christ's death, we are dead to sin and its penalties. If so, will we long

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and hanker after any sin? "Now he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:7-11.

LUKEWARM

Dear people, if you will turn your attention to a few minutes of reading, we shall endeavor to study just a little on the captivity of Judah. This inevitable judgment was facing

God's chosen people, whom He loved very dearly. We read many times through the books of Ezekiel and Jeremiah these words, "The word of the Lord which came to . . ." Here was a man whom God spoke to and through. For twenty years Jeremiah unceasingly proclaimed to God's chosen people that Babylon was going to be the victor. However, his purpose was that somehow Judah would return from her wickedness and God would repent of the evil He had vowed to do to her, Jer. 18:8. Jeremiah was God's prophet, God's mouthpiece. He had spoken to him and showed him visions many times. Though Jeremiah's prophesy was not received, it was the true words of God.

These were valuable words of warning because God loved His people. He loved them too much to see them go into bondage under the heathen rule of Babylon. He also loved them too much to let them continue on in sin. To be delivered into the hands of Babylon was better than to go on in idolatry. God tried to teach them the kind and easy way. But God must teach them on the levels which they choose to learn. This was the hard way. It was here that they hanged their harps on the willow tree and sat down by the rivers of water and wept, when they remembered of Jerusalem. They could not sing, they could not play upon their harps

the beautiful songs of Zion in this strange land. Brethren and sisters of the household of faith, I am made to think more and more of the words of the Lord as they came to Jeremiah, Jer. 18:5-6. There has never before in the history of the world been so great a need for salt upon the earth.

From the greatest sermon ever preached I read these words, "Ye are the salt of the earth." He also warns, "If the salt has lost its savour." The greatest challenge ever before God's church is before you now. Never before has the church been less equal to its challenge than it is now. This is sad, distressing and pitiful. The destiny of millions depends upon the spirituality of God's church. The destiny of families, of a nation, of the world depends upon the spirituality of individuals just like you and I. The clutches of the evil one are swiftly tightening everywhere. But He that liveth within you is greater than the world, praise God. Just as there was no justifiable reason for Judah to be given into Babylonian bondage, there is no reason for God's people today to give in to Satan. This great challenge involves more than lip service, more than preaching good sermons, more than the obeying of every church rule to the exact detail. One might keep all these and be appointed their portion with the unbelievers.

In Jeremiah's day under the law.

just the doing of these things would have been sufficient. Praise God we are no longer under law but under Grace. Our present plan is one that is advanced. It is completed and much higher, it is perfect. It has more leniency, yet it is much deeper and more binding. Our present age of grace aborts sin in the heart, before the mind wills to commit it. Under law — Thou shalt not commit adultery. Under Grace—Whosoever looketh upon a woman, to lust after her, has committed adultery with her. I hope that all who read this and have fallen back under the law, in this manner, will repent. God give them strength to conquer this weakness. Under law—Thou shalt not kill. Under Grace—Speak evil of no man. Think no evil. Love your enemies. He that sayeth he is in the light and hateth his brother is in darkness even until now. May God help these people to get out from under law and get their sins covered by the blood of Jesus. God help us all to bridle our tongue, that unruly member which is set on fire of hell.

Fellow traveler, if you realize it or not, we are waging the greatest battle of all time. We are not wrestling with flesh and blood. We are wrestling with principalities and powers and spiritual wickedness in high places. These evil spirit powers are doing miracles. They have access to everyone's mind. One can

be on their knees praying right into the third heaven and the evil one can speak right directly to you. This is the spiritual wickedness we are wrestling with in high places. As the days become more evil, these spirits become stronger. The God of Heaven is sounding the warning now. Draw nigh to God and He will draw nigh thee. The battle we are fighting will not be won unless we are willing to lay all aside for Jesus. Not unless we are willing and glad and volunteer to be the clay and He the potter. This means one must be broken, one must yield unto God. It may mean great embarrassment, it may cost us a lot of money. One may have to make confessions to their wives, their brethren, their sisters, their employees or their employers, or their neighbors. Above all be willing and confess your wrongs to God. Ask Him to search you for anything you have not found and lay that upon your heart also. Gladly take the task He gives you. Remember only one life and it will soon be past. Only what is done for Christ will last.

It has been the writer's theme to say, we cannot successfully attack the problems and perform the duties of a Christian worker without the guidance of the Holy Spirit and the power of God. We cannot get this if we are carrying any weights of sin along with us. Let us enter the greatest battle of all time, fully

armed and fearing nothing. I shall accept no other answer than victory. There is no devil that can stand before my God. Lord teach us to pray. Teach us how to pray. Direct our minds what to pray for. May we come in a praying spirit. Give us faith to pray effectively. Supply us continually with sufficient wisdom and strength. May all honor and glory be forever Thine. Amen.

Homer Mellott,
Oakland, Md.

WHAT WILL YOU DO WITH JESUS?

MATT. 27:1-25

Judas sold his Lord and Saviour for thirty pieces of miserable silver. He later realized he had betrayed his Lord and he cast the money down at the priests feet. Judas was sorry for what he did but it was too late, as we have the account of him going out and hanging himself.

How would you feel my sinner friend if the end would come and you would find yourself on the outside? Judas found out he had betrayed innocent blood. If we turn Him down we are betraying innocent blood. The chief priests and the elders said to Judas, "What is that to us? see thou to that," Matt. 27:4.

The chief priests and the elders had a council meeting, they thought it not lawful to put the money in

the treasury, because it is the price of blood. So they said they would buy the Potter's field to bury strangers in. Jesus was a stranger to them. They knew Him not, but they still have Jesus on their hands. That is only the beginning. You cannot run away from God. What will you do with Jesus?

It was the governor's privilege or the Jew's custom, that the governor should release unto them one at the Passover. Pilate found no fault in Jesus but the soldiers, priests and elders cried, "Crucify him, Crucify him," Luke 23:21. So enraged were the soldiers that they wanted Jesus crucified, the innocent one, and Barabbas released. He was dangerous and Jesus was innocent. They wanted to destroy Jesus for envy. What is your choice? Jesus or Barabbas?

Now we find Him in the court room being judged by evil men. Jesus knew no sin but these evil men accused Him falsely. They said all manner of evil against Him, but Jesus knew that His hour had come. "Yet he opened not his mouth; he is brought as a lamb to slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," Isa. 53:7. What are you going to do with Jesus? Are you going to do as these evil men, slaughter Him or are you going to let Him in? Christ is knocking at your heart's door: "If any man hear my voice, and open

the door, I will come in to him, and will sup with him, and he with me," Rev. 3:20.

The soldiers led Him away. They mocked Him, spit upon Him and they took the reed, and smote Him on the head. They also platted a crown of thorns and put it upon His head. It was put there with force, making it just as miserable and as painful as they could. They nailed Him to the cross and I also believe the cross was set upright, in its place, with much force. They wanted to use Him as shamefully as they could.

Now we go to the resurrection. The grave could not hold Him. After His resurrection He appeared to many. On one occasion He appeared in the upper room to the disciples. Thomas not being there, he was told they had seen the Christ, but he doubted. The rich young ruler rejected Christ, and Peter denied the Christ. Christ looked at Peter and Peter remembered the words of Christ and he went out and wept bitterly. So we have: Thomas doubted, the rich young ruler rejected, Peter denied, and Judas betrayed Christ. What are we doing with Christ? Are we doubting, rejecting, denying or betraying Christ? If so, we are crucifying Him.

In God's sight, "We have all sinned, and come short of the glory of God, Rom. 3:23. We must be born into Christ, and if we decide

against Christ we have no peace of mind.

Jesus said on one occasion, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," John 14:27. The world cannot give joy and peace. The door of mercy stands ajar. We must either accept Him or we automatically reject Him. We either let Him in or we shut Him out. Jesus will not open the door; the knob is on the inside, you must open. He is not going to break in the door.

God told Noah to build the ark, Noah obeyed. When the ark was finished, all things done according to God's word, God shut the door and Noah could not open. Some time the day of judgment will come. Will we be for Him or against Him? God will decide. There is only one foundation. Lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. 6:19.

Sister Shella Stump,
R.D. 6, York, Pa.

MY EXPERIENCE THROUGH DIVINE HEALING

Soon after I was saved, which is fifty-two years ago, the Lord dealt with me along the line of trusting Him for my physical needs. Forty-seven years ago, when the flu made

its first round and claimed many lives, I also was a victim of this terrible disease. The doctor was called and gave me some medicine, which I took according to his orders, but every time I took medicine the Lord would speak louder and more impressive. One morning as I was told it was time for my medicine, I reached for it and something told me not to take it, so I waited and prayed and finally concluded it was only imagination. Reaching again for the pills, a voice again spoke, "Can't you trust me." Immediately I was conscious that the Lord spoke to me and I lay back and prayed for a long time. I had a decision to make: whether to trust the Lord for my healing without medicine or depend upon the medicine and lose faith in the Lord.

There I lay with the two spirits speaking almost audibly; God said, "Won't you trust me," and the other spirit told me to take my medicine. I really was in a terrible state of mind and decided to take the medicine, but as I reached out to get it off the window sill it seemed an unseen hand caught my wrist and held me from taking the medicine. Now I knew the Lord really wanted to heal me without the medicine, so I promised the Lord I would rather die on my bed than take the forbidden medicine. Thank God, my arm was loosed and the matter was settled. Thank God

for such a wonderful Saviour and healer. This is now over forty-nine years ago and I have never been disappointed by the Lord.

About four and one-half years ago I suffered much from a weak ankle, which had bothered me for twenty-five years. When sitting in my home after supper, the Lord asked me if I believed He could put a new ankle on my left leg. I said I know it is not impossible and would only be a small thing for You to do. After a few moments of meditation, faith took hold of me and I told the Lord I was expecting a new ankle, not knowing when—weeks, months or years. Praise the Lord, I had a new ankle the next morning and still have it. The devil tried to destroy it three times but I rebuked him and he left tempting me. Praise God, the accuser of the brethren cannot stand. Praise God, for the great power of His Word, through the precious blood of Jesus.

I could tell you many wonderful things that the Lord has done for me. I am trusting Him for many promises: Ex. 15:26. Psalms 103:3, Isa. 53:5, 1 Pet. 2:24, John 14:13-16, John 15:7, Luke 9:2, 6; Jas. 5:13-18. My dear readers, since having this experience with the Lord, I have been healed many times: arthritis, warts, toothache, appendicitis, colds, backache, and others. I hope this testimony of His grace will help someone who reads this. I do feel medicine, doc-

tors, nurses, hospitals and all have their place. We surely need them all, but why the Lord took me out in this avenue, I cannot explain. May we all trust and obey His tender voice and follow where He leads, through His Holy Word.

Sincerely, your unworthy brother,
Paul W. Goodling.

R. 3, Box 133,
Greencastle, Pa. 17225

—o—

USURP AUTHORITY

Dear ones, do you know the meaning of the above title? Webster's dictionary says: to take by force without legal right. Illegal seizure of power or privilege. You will find this word usurp in 1 Tim. 2:12, it is a woman taking the place or privilege of man, of that which was his to do. Just how many different church denominations stop and think on this subject? It will be worth your while to read all of 1 Tim. 2 and 3.

Do you belong to a church which does not follow the teachings of the Bible? Are you satisfied to try to climb up some other way? Why does the Christian world accept three different baptisms, when it is so plain in Rom. 6:1-5, that we are to be baptized in the likeness of Christ's death? When Christ died He could not have bowed His head backwards, so He bowed it forward and gave up the Ghost (soul and body separated). A forward action

in baptism is the only Gospel way; in the name of the Father, and of the Son, and of the Holy Ghost. Three forward immersions as in Matt. 28:19.

Why dispute over the way of salvation, why not accept the true reading of the Bible? You cannot climb up some other way, you cannot accept just part of the teachings of Jesus. You either accept all or none of them. You might read the Bible through fifty times, but you do not accept it unless you actually do it (to the best of your ability). Unless you put what you read in practice and obey it, it will not do you any good towards salvation.

Humbly submitted,

Wilfred C. Hoblit.

107 E. Central Ave.,
Camden, O. 45311

TRIBUTE ON THE PASSING OF A VERY REAL PERSON

People are of two kinds, and he was the kind I'd like to be. Some preach their virtues, and a few express their lives by what they do; that sort was he. No flowery phrase or glibly spoken word of praise won friends for him. He wasn't cheap or shallow, but his course ran deep, and it was pure. You know the kind. Not many in life you find whose deeds outrun their words so far that more than what they seem they are.

Sel. by Sister Margaret Myers.

MY RESOLUTION

I am resolved:

To be so busy, brave, and true that I will have no time to fuss, fight or worry.

To be better to my neighbors, and help them to be better to me.

To have something good to say, or to have nothing to say about my fellow men.

To think, plan, and talk health, happiness and prosperity.

To think best thoughts, to do best deeds, and expect best results.

To see and emphasize the good in everyone.

To see and point out the bright side of every situation.

To be guided by "What's the good" rather than "What's the harm?"

To forgive, even though I cannot forget, every injustice.

To keep so busy building up that I will have no time for tearing down.

To think, speak, and act so as to promote peace, security and good will.

To set the Lord always before me that He will direct my paths.

To commit my way unto the Lord, that He will be able to bring good things to come to pass.

To put my life, my future, my loved ones in His care and then trust Him in every situation which may come to me.

Sel. by Sister Brumbaugh

NEWS ITEMS

McCAVE, COLO.

The Lord willing, the Cloverleaf congregation will have their spring Communion April 23, 1966. Services will begin at 10:30 Saturday forenoon, with Communion in the evening. There will be three services on Sunday. We welcome all to come and worship with us in these services.

Sister Rosella Kasza, Cor.

TANEYTOWN, MD.

The Lord willing, the Walnut Grove congregation is looking forward to a Revival meeting beginning Monday evening, June 13, and closing June 26. We were glad to learn that Bro. Paul Hartz, from the Bethel congregation, has consented to be our evangelist. Come and worship with us and remember these meetings in your prayers at the throne of Grace.

Feb. 5 we met for regular council, after hymn No. 210, Bro. Kegerreis used 1 John 3:1-16 for opening devotions and led in prayer. He then moderated the meeting. Sunday school officers were chosen for the year and other items of business. He gave us some good admonition, that we might trust in the Lord and have greater faith in these last days of this dispensation. Bro. Virgil Leatherman led in closing prayer.

We were glad Bro. Kegerreis could remain overnight and be with

us for the morning services. He brought us a wonderful message using 1 Cor. 3:16 as a text. One Sunday in December, Bro. Paul Goodling from the Waynesboro congregation came into our midst and used Matt. 7:24 as a text. He had a very vital message for each of us to consider. We can only thank these brethren and pray that the Lord will bless them for their efforts as they labor in His vineyard. We invite them, as well as others, to worship with us when they can.

Sister Ruthanna Sauerwein, Cor.

STANDING INFORMATION

Please add to the February 1st Issue:

Ministers List—Goodling, Paul E., R. 3, Bx. 133, Greencastle, Pa. 17225—M.

Deacons List—Bittinger, Robert.

1-W Service—Keller, Fred E., 1631 Allen St., Allentown, Pa. 18102

PROGRESS

The first district Old Folks' Home Committee has acquired a site in Lancaster County, near Manheim, Pa. Approval of plans at State and County levels has been received. Responses have been good, but not sufficient cash is in hand to proceed.

Anyone interested in making a contribution to this worthy project should contact Eld. David F. Ehling, Secretary, Box 26, Bethel, Pa. 19507 or Eld. Ray S. Shank, Treas-

urer, 201 W. Coover St., Mechanicsburg, Pa. 17055. Anyone giving definite information soon of future contributions will enable us to make definite plans immediately. Quick action will promote further progress. Further information will be given from time to time.

—Committee

OBITUARIES

ELDER ORD LEE STRAYER, son of Ephriam and Hannah Bralier Strayer, was born January 18, 1896, at Johnstown, Pa., and departed this life January 31, 1966, suffering a heart attack in his home near Dayton, Virginia. He was privileged to live in this life the allotted three score and ten years, plus thirteen days.

Early in life he gave his heart to the Lord. He was very active in the Dunkard Brethren Church, serving on various boards, committees, a student of music and song leader, who diligently performed his duties, being presiding Elder of the Dayton Dunkard Brethren Church at the time of his decease.

August 17, 1918, he was united in marriage to Hilda Irene Flohr, who survives. To this union were born three children: Mrs. Rosalie Mellott of Oakland, Maryland; Eld. Earl Waldo Strayer, who preceded his father in death, and Mrs. Anna E. Miller of Damascus, Maryland. A sister, Mrs. May Eichelberger of

Oakton, Virginia, and six grandchildren also survive.

Bro. Strayer attended Hebron Seminary at Nokesville, Virginia, and Bridgewater College. He was employed by the United States Government from April 1920 until his retirement June 30, 1957.

Funeral services were held in the Dayton Dunkard Brethren Church, conducted by Elders Ernest L. Miller, Ray Shank, Howard Surbey, and Paul R. Myers. The body was laid to rest in National Memorial Park, Falls Church, Virginia.

Bro. Strayer will be greatly missed in the home, in the community, in the local Church and in the Brotherhood. Especially will he be missed at our annual General Conferences.

No, not cold beneath the grasses,

Not close-walled within the tomb,
Rather in my Father's mansion,

Living in another room.

Living like the one who loved me,

Like my child with cheeks abloom,
Out of sight, at desk or school-book,
Busy in another room.

Shall I doubt my Father's mercy?

Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?

Shall I sit enswathed in gloom,
When I know my loves are happy,
Waiting in the other room?

In the other room they're waiting
 For the time to see us there,
 Are we ready now to meet them
 Should He burst forth through
 the air?

—Elder Paul R. Myers

NOTE OF THANKS

We wish to express our sincere thanks and gratitude to the many brethren, sisters, relatives, neighbors and friends, for their kind expressions of sympathy by cards, letters, gifts and help in the home, at the time of the sudden death of our beloved husband and father, Eld. Ord L. Strayer. God graciously blessed us by bringing safely to us Elders and singers, who traveled many miles over snow drifted highways. May God richly bless them for their comforting hymns and messages from God's Holy Word.

Sister Hilda Strayer and Family

PAUL B. WOLF

Son of Clarence and Glossie Brower Wolf, was born May 16, 1910. He was found dead in a ravine near Pearson's Mill Cemetery August 12, 1965. He apparently was driving a tractor he used to drag logs to his portable sawmill, when a wheel sank into a washout and threw him off the tractor.

He accepted Christ as his personal Saviour in his early teens and remained faithful till death. He was married to Reverdice Cline, Dec. 24, 1933. To this union three chil-

dren were born: Marvin of near Greentown, Ind.; Kenneth of near Peru, Ind.; one daughter, Linda, at home. Surviving are: the wife and children; his mother, Mrs. T. C. Boone of Union City, Ohio; two brothers, Richard of Detroit, Mich.; L. D. of Peru, Ind.; one sister, Esther Boyd of North Manchester, Ind.; and six grandchildren.

Funeral services were conducted by brethren Jacob Ness and Harley Rush. He was laid to rest in the Kendall cemetery nearby.

You are not forgotten, loved one,
 Nor will you ever be
 As long as life and memory last
 We will remember thee.

We miss you now, our hearts are
 sore,
 As time goes by, we miss you more,
 Your loving smile, your gentle face
 No one can fill your vacant place.
 Lovingly submitted by
 his mother.

THE HOLY BIBLE

There are many concepts, many notions, many opinions and many beliefs concerning this Holy Book. First let me declare unto you, It is the very word, will and mind of God, very God of very God. Listen as the apostle was inspired to write John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God. V.

14, "And the Word was made flesh, and dwelt among us (incarnation), (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Every time you open this Book, if you are spiritually minded, you will visualize God's all piercing eyes, blazing you square in your face. Yet we find people who think they are born again, profess to be children of God and have the audacity to twist, add to, take from and tell God He does not mean what He says. They say, both in words and actions, that they know more than what God knows. God pity and have mercy upon them, for they do not have the Spirit of God and never received the baptism of the Holy Spirit. If they did, their spirit would witness, agree, and say yes to every word in this Holy Book. They are possessed with another spirit of divination, Acts 16:16, running off to colleges and seminaries instead of going to God and allowing His Spirit to lead and guide them into all Truth.

Read John 16:13-15. Do you believe God? This is God speaking, but you say that He does not know what He is talking about. You need some little, puny, weak, feeble, high-cultured man to teach you. You say you did not say that, but you acted it out and actions speak louder than words. Read 1 John 2:2, if preachers and teachers had this same anointing today there would

be more union. For the Holy Spirit does not teach you one thing and me another. You say you understand Greek, but my Jesus understands Greek, Latin, German and all the rest of the tongues. He is God of the whole world and His salvation is for everyone who will.

The Bible is one Book. Seven great marks attest to this unity. 1. Beginning with Genesis, the Bible bears witness to one God. Whenever He speaks or acts He is consistent with Himself and with the total revelation concerning Him. 2. The Bible forms one continuous story—the story of humanity in revelation to God. 3. The Bible hazards the most unlikely predictions concerning the future, and when centuries have brought round the appointed time, records their fulfillment in the most minute accuracy. 4. The Bible is a progressive unfolding of Truth. Nothing is told all at once and once for all; to illustrate, The law is "first the blade, then the ear, after that the full corn in the ear," Mark 4:28. Without the possibility of collusion, often with centuries between, one writer of Scripture takes up an earlier revelation, adds to it, lays down the pen and in God's time another man moved by the same Holy Spirit writes some more, and then another and another adds more details, until the whole is complete. 5. From beginning to end the Bible has on great theme—the person and

work of the Christ. 7. Finally these writers, some forty-four in number, writing through twenty centuries have produced a perfect harmony of doctrine in progressive unfolding. This is to every candid mind, the unmeasurable proof of the Divine inspiration of the Bible. God is a Spirit, John 4:24. His Word is Spirit and Life, John 6:63. So I declare unto you, the Holy Bible is very God of very God. Who dare trifle of its sacred contents? All who do will be condemned and will burn in the lake of fire, unless they repent, for God is a consuming fire, Heb. 12:29.

The Holy Bible is the Book of books, sixty-six books make up one Book. Each of the sixty-six books is complete in itself, has its own theme and analysis, but with complete harmony and no contradiction. Each book should be studied in the light of their distinct theme. Genesis for instance is the book of beginnings, the seed-plot of the whole Bible. Matthew is the book of the King, etc. There are five great divisions in the Scriptures and these may be conveniently fixed in the memory by five key-words, Christ being the theme, Luke 24:25-27. 1. The Old Testament is the preparation of a people for Christ. 2. He is manifested to the world in the four Gospels. 3. He is explained in the Epistles. 4. He is preached and His Gospel propagated in the Acts. 5. In the Revelation, all the pur-

poses of God in and through Christ are consummated.

The books of the Old Testament can be classed in four well-defined groups. The first five books, from Genesis through Deuteronomy can be classed Redemptive. The next nine books, Joshua through Esther can be classed Organization. The next six books, Job through Lamentations can be classed Poetry. The last sixteen books, Isaiah through Malachi can be classed sermons or prophetic. The four Gospels of the New Testament record the Eternal being, human ancestry, birth, death, resurrection and ascension of Jesus the Christ, Son of God and Son of man. Taken together they set forth not a biography, but a personality. These two facts, that the Gospels form a complete personality but an incomplete biography, indicate the spirit and intent in which we should approach them. The important fact is, that through these narratives we should come to see and know Him whom they reveal. Evangelists never describe Christ, they set Him forth. They let Him speak and act for Himself. The Old Testament is a divinely provided introduction to the New Testament. The New is in the Old concealed, while the Old is in the New revealed.

How wonderful, how marvelous is this blessed, holy, sacred Book. It reveals the mind of God. The state of man, sinful, depraved and

corrupt in nature. The way of salvation is by believing in the Christ of this Blessed Book, being partaker of the divine nature, 2 Pet. 1:3-11. It contains the doom of sinners, who reject the record that God hath given of His Son, 1 John 5, 7-20. The happiness of believers is portrayed throughout, to the saving of their soul, Heb. 10:38-39, though enduring adversity, persecution and torture. Its doctrines or teachings are Holy, for the Holy God inspired Holy men to write what should be taught, 2 Pet. 1:20-21. Its precepts or commands are binding, let God be true and every man a liar, Rom. 3:3-5. Its histories are true and Its decisions are immutable (unchangeable, constant, steadfast, continuous). Why do you think the omniscient, omnipotent, omnipresent, all-seeing God put these words in the Holy Bible for, to fill up space? I am constrained to believe that some folks treat God as if He were a plaything or a joke. God is not a man, that He should lie: neither the son of man, that He should repent. Hath He said and shall He not do? Hath he spoken and shall He not make it good? Num. 23:18-23. It is impossible for God to fail: My covenant will I not break, nor alter the thing that is gone out of my lips, Psal. 89:34. Heaven and earth shall pass away, by my words shall not pass away, Matt. 24:35. Do you want to be wise? read the Holy Bible. Do you

want to be safe? believe every word in this Holy Bible. Do you want to be Holy? then put to practice this Holy Bible in its entirety.

The Bible contains Light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. How precious this marvelous Book of God the Father, God the Son and God the Holy Spirit. Here Heaven is opened and the gates of hell disclosed (uncovered, revealed). Do you believe it? Then do not trifle with Its contents. Christ is Its grand subject, our good Its design, and the glory of God Its end. What could be more inviting, beloved? Let us all take an inventory. Do we really serve and love God? With all our heart, mind, soul and strength? Is our mutual love fervent, zealous? How much do we cherish this Holy Bible? It is the very breath of God. How much would we give up rather than lose It? Do we read It slowly, frequently and prayerfully? Does It fill our minds, rule our hearts, and guide our feet? David said, "Thy word have I hid in my heart, that I might not sin against Thee," Psal. 119:11. V. 9, Wherewithal shall a young man cleanse his way? by taking heed thereto. David cries out thirty-five times "Thy Word" in Psal. 119. May it be our desire, ambition, and utmost cry, God's Holy Sacred Word. Dare you say

you love God and add to, take from, twist, chisel and try to beat around His Word? You want to be rich, It is a mine of wealth. Are you hungry, It is a storehouse of food. It is a paradise of Glory, do you like joy, comfort and peace. You get all as you slowly turn the pages and study the sacred books. It is given you through life, will be opened in judgment and will be remembered forever.

Precious ones, what if you should miss Heaven and fall into hell? This precious Bible tells you how you can miss hell and get to Heaven. It also tells you how easy it is to miss Heaven and fall into hell, by rejecting the Word of God. It involves the highest responsibility, will reward the greatest labor and condemn all who trifle with Its sacred contents. There will be a multitude of condemned people some day, when this precious Book stares them in the eye. God is mentioned 44 times in Genesis 1, by noun or pronoun and 45 times in Revelations 22. So you see this precious Book opens and closes with God, God, God. God is a God of faith and this is the Book of faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6. "He is the author and finisher of our faith," Heb. 12:2. It is our Book of Grace, the unmerited, un-

deserved favor and love of God towards man in Christ Jesus. Salvation is by grace, through faith, Eph. 2:8-10. The golden text of the Bible, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16, should mean so much to each of us. God is a God of love. If we have been born again, a new creation, a new creature in Christ, been made partakers of the Divine nature; then love will be the badge of discipleship. A person filled with hate, spite, malice, ill will, enmity and strife has no assurance and that person is not born again. Unless such repent they surely be in the pit of the damned. 1 Cor. 13 is God speaking to each of us.

The Holy Bible is a book of health, 3 John 2, Isa. 53:5, 1 Pet. 2:24. By His stripes we are healed, Ex. 15:26; who healeth all thy diseases, Psal. 103:3. God gave Solomon riches and wealth, not because he asked for them, but because he had the chance to and asked for more valuable things. Abram was very rich, Gen. 13:2; Mal. 3:10-12. We should be good stewards and know where and how our money is being used. What will we sacrifice for Christ, Mark 10:29-30. We need to commit ourselves unto the Lord, Psal. 37. We each need power, Acts 1:8; but it is not how much of the Holy Spirit we have,

but how well we allow the Holy Spirit to direct our lives. Where do you go for Godly wisdom? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," Jas. 1:5-6. When anyone turns from the commandments of the Holy Bible, gives It second place and is more interested in things terrestrial, is he spiritually minded? Does God ever fail one of His promises?

To be spiritually minded is life and peace, but to be carnally minded is death, Rom. 8:5-13. God is the author of life, do you trust Him for life spiritually and physically? It is a Book of comfort, for God is all comfort, 2 Cor. 1:3; Isa. 40:31; John 14. It is a Book of light, God is light, 1 John 1:5. Is this necessity important? It is found 208 times in this Holy Book and means brightness. God is light and in Him is no darkness at all. Why are some of our lives so dark? It is the Book of justice, impartiality. If we disobey, disbelieve, and reject His Holy commandments, It tells us of the penalty. Also It promises every believer, true follower of the joy of following Christ. God is just and respects no one's person and cannot fail, 2 Tim. 2:13. It is a Book of mercy and compassion and pity for the guilty, if we repent. It is also a Book of Judgment among which we find seven different kinds: 1. The judgment of the believer's sins

at the Cross, John 12:31. 2. The believer's self-judgment, 1 Cor. 11:31. 3. The judgment of work, 2 Cor. 5:10. 4. The judgment of the nations at the return of Christ, Matt. 25:32. 5. The judgment of Israel, Ezek. 20:37. 6. The judgment of angels, Jude 6. 7. The judgment of the wicked dead with which the present earth ends, Rev. 20:11-15.

Did you notice that the first judgments are for spiritual believers? Glory be we can go on before, if we have produced the fruit of the Spirit. Yes, there are also carnal believers, for whom the last judgments are severe. Those who are sitting at ease in Zion, lukewarm, indifferent, drifting with the tide or are fellowshiping with such. The Devil has a counterfeit for everything that is Godly or Christ-like and he has counterfeit religion, so-called Christianity. He has a counterfeit Christ, a counterfeit Bible, changing the truth into a lie and he even has emissaries working for him. If he can get rid of the virgin-birth, the incarnation, the resurrection and ascension of Christ and the second-coming of Christ; he will have frustrated God's plan of salvation and taken such believers with him. Has not the R.S.V. of the Holy Bible done this? Rom. 1:21-23; Gal. 2:21. The devil's works through education has ruined the majority of the churches today. This is one of God's and man's greatest

enemy and has deceived many. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy," Jas. 3:15-17. Ministers need the heavenly vision, but the great majority today do not desire a heavenly vision, because they are not in tune with God and His Word. Everyone who bypasses the blood of Christ and does not have implicit faith in it, will go head-long into hell because they have sin and the wages of sin is eternal death.

If the devil can get us away from the true Word of God, he has won the victory. That is what he did in the garden of Eden, he added to and took from, he lied, he deceived and he still is using the same methods to take followers away from Christ. Get wisdom, get knowledge, get like God regardless of how you get it. Men have sought out many inventions for even religion, Ecc. 7:29. Inventors of evil things, Rom. 1:30. "Thus were they defiled with their own works, and went whoring with their own inventions." Psal. 106:39. This Holy, Sacred Book of books, very God of very God from beginning to eternity, is the most neglected, disregarded, unbelieved, unloved, despised, rejected,

misinterpreted and disobeyed Book of all books or literature. One can hardly comprehend why this Holy Bible could be thus treated? What you do and say about this Holy Word, you are doing and saying about God. If ye love me, keep my commandments, John 14:15. If a man love me, he will keep my words, John 15:10. He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him, 1 John 2:3-8. I am made to think of several hymns, hymnals No. 108, 110, 113; can we sing them and truly mean what we say? It is just as important to sing the truth as it is to tell the truth, and just as great a sin not to sing or say the truth.

Bro. Edgar F. Schildt.
R. 1, Taneytown, Md.

DO YOUR BEST

Oh, face to face with trouble,
Friend, I have often stood,
To learn that pain hath sweetness,
To know that God is good,
Arise and meet the daylight,
Be strong and do your best,
With an honest heart and a child-like trust
That God will do the rest.
Sel. by Sister Margaret Myers.

We can only know God's estimate of sin by, considering the price which He provided to atone for it.

THE RISEN LORD

He rose as Mediator strong,
 Redeemer of the race,
 And all the great angelic throng
 Fall down before His face.

He rose to heal the broken heart,
 To dry the mourner's tears,
 To take the helpless widow's part,
 And drive away her fears.

Disease and death shall both expire,
 And burst shall be the prison,
 And men shall be baptized with fire,
 For Jesus Christ is risen.

The earth's a garden of our Lord,
 Instead of thorn the flower.
 And men shall preach the living
 Word
 With pentecostal power.

And all the thunderbolts of wrath
 Are with Him fully stored,
 Across the guilty rebel's path
 He is the Risen Lord.

EASTER SUNSHINE

What does this Easter-tide bring
 to you? Is your heart all athrill
 with the joy of it? Or are you
 missing the wonder and the grandeur
 of the resurrection season by
 pining over your own misfortunes?
 Have you, then, forgotten what this
 Day of days has brought to you for
 the taking? Have you no thought
 for the Christ triumphant, deeming

that, since He has been victorious
 over the sorrows of His earlier
 years, He no longer has a care for
 yours? Friend, that is the grandest
 thing of all: He is now enabled to
 bear the heartaches of the entire
 universe without being crushed be-
 neath the load! Cast your care upon
 Him! Let the love-shine of a Re-
 deemng Saviour reflect upon your
 own sad countenance henceforth and
 forevermore!

Conquering and to conquer! He
 has proven His power—can you
 doubt it? Away with your burden
 of gloom and despair. You can't
 help another his comfort to share
 when you are thus hampered your-
 self! Lift up your eyes:

"Skies are beaming, glory stream-
 ing;
 Flowers are springing, birds are
 winging—
 Glad hearts singing—everywhere!"

And back of it all is the sign of
 the Conqueror; the Hope of the
 hopeless, the Risen Lord, the Re-
 deemer of the world!

A SMILE

A smile costs nothing but gives
 much.

It enriches those who receive,
 without making poorer those who
 give.

It takes but a moment, but the
 memory of it sometimes lasts for-

ever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship.

It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away.

Some people are too tired to give you a smile. Give one of yours, as none needs a smile so much as he who has no more to give.

Sel. Sylvia Parker.

WHAT'S THE ANSWER?

Is anybody happier

Because you passed his way?

Does anyone remember

That you spoke to him today?

That day is almost over

And its toiling time is through;

Is there anyone to utter now

A kindly word for you?

Did you give a cheerful greeting

To the friend who came along?

Or a churlish sort of "Howdy,"

And then vanish in the throng?

Were you selfish, pure and simple,

As you rushed along the way?

Or is someone very grateful

For a deed you did today?

LIFE

In the morning stretched before me
Plains all rosy, met my sight.

Distant mountain peaks encircled
With a misty pearly light.

In and out adown the valley

Like a shim'ring silver thread,
Wound the blossom-bordered path-
way,

Whence my eager feet must tread.

But at noon-day, as I traveled,

Changes wrought were past belief,
For the gem-encircled mountains

Showed their rocks in bold relief
And full many a yawning chasm

I had bridged since early morn,
Finding too, the rarest blossom,

Oft concealed the sharpest thorn.

But at eventide, at sunset,

What a joy it was to find
All the rugged rocks were golden
As I turned to look behind.

In the early morning rosy,

Then at sunset turned to gold,
So 'twas only while in passing

Things were barren, rough and
old.

I have told this allegory

And the meaning of it's plain—

In the morning life is rosy,

But the living oft is pain,

But in retrospect, at evening,

When the sunset gates unfold,

We shall find our pain and heart-
ache,

Like the mountains, turned to gold.

Sel. by Montez Sigler.

THE PLUSH CURTAIN

Our Lord Jesus warns us that in the last days of this world's history a great wave of materialism and idolatry will sweep over the world. In Luke 21:33-35, Jesus prophesied, "Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (weighed down—with the giddiness and headache and nausea of self-indulgence [Ampl. N. T.]), and drunkenness, and cares of this life, and so that day come upon you unawares."

In the parable of the sower and the seed Jesus spoke of the "care of this world, and the deceitfulness of riches" as cutting people off from the Word of God and from His salvation. Today we speak of the Iron Curtain that Russia has erected to keep their slaves from the free world and to keep the free world from seeing their slave state. But a far more terrible curtain has been raised by our people right here—it is the *plush curtain*!

The average American church member really worships the god of gold. He is only interested in having more "things"—a bigger home, better furniture, more expensive gadgets and luxuries. He wants a summer cottage, yacht, a good time; his philosophy of life is "Get all the pleasure, friends, security, money and prestige you possibly can."

This, of course, is in complete contrast to the teachings of Jesus Christ, and yet the average American is the member of some church. Jesus taught, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The church is withholding the truth and salvation of Christ from millions who are slaves of sin. American church members today live smugly behind the "plush curtain," and as far as they are individually concerned the rest of the world can go to perdition. They are not living for God and others; they are living for themselves.

Someone has said that the secret of J-O-Y is *Jesus* first; *Others* second; *Yourself* last! Probably no person follows this rule in any absolute sense. However, the man or woman who has a genuine acquaintance with the Saviour will pattern his or her life in this direction. The real Christian's heart goes out to those who do not have Christ. He sacrifices to send missionaries to reach the millions in non-Christian lands.

Are you living behind a plush curtain?

Sel. by Sister Jeanette Poorman

The best way to remember people is in prayer.

You will collect the wages of sin without needing a constable.

IMMORTALITY

Out of the darkness of night and
despair

Gleam the first beams of the day;
Over the hilltops that loom in the
East

Streams the first crystalline ray.

Out of the calyx of woe and despair,
Hope spread her petals on earth,
Beautiful blossom of Infinite Love,
Fragrant with heavenly worth!

Over the world was the mantle of
night—

Nightmare, and sin and its woe:
Out of the sepulchre issued my
King,
Setting the sunbeams aglow.

Over the climes the bright beams
of the day

Hasten the gladness afar,
Vanquishing shadows: and where
they have sped
Love and its ministries are.

Out of the sepulchre, unto the skies,
Up to His throne He has gone
Since the glad Easter Day saw Him
arise,

Bringing life's glorious dawn.

What shall the noonday be? Har-
vests of Gold?

What shall the joy be to me?
O to be with my dear Master and
Lord,
His and immortal to be!

Life and forever! O Master divine,
Burst is the grave and its bond!
Lift us, O lift us past portals of
pearl

Into the glory beyond!

Thou art the Portal to infinite life;

Thou art my heaven Divine!—

Enter us into thy triumph, dear
Lord,

Pure, and immortal, and—Thine!

Sel. by Montez Sigler

—o—

WHATEVER IS—IS BEST

We know as we grow older,

And our eyes have clearer sight,
That under each sad wrong, some-
where

There lies the root of right!

We know that the soul is aided

Sometimes by the hearts unrest
And to grow, means often to suffer
That whatever is, is best.

We know there are few errors

In the great eternal plan,
And that all things work together
For the final good of man.

That each sorrow has its purpose,

By the sorrowing, oft unguessed;
That as sure as the sun brings
morning,

Whatever is—is best.

Sel. by Margaret Myers

—o—

The test of a man's religion is
his week-day behavior.

FRIENDS

He does not know me, and he flings
At me the scorn which burns and
stings;

Perhaps my name he greets with
jeers,

Questions my motive with his sneers.
But here and there I have a few
Good friends who are forever true.

If I should fall they would be there
To comfort me in my despair;
To bind my wounds, and win me
back

To strength to meet a fresh attack.
Whatever cruel storm descends,
It will not drive away my friends.

Strangers may flee and fawners
hide,

Pharisees walk the other side,
The crowds may mock and jibe and
jeer;

But from the few I still shall hear,
Tho' trampled in the dust I lie,
The words that they are standing by.

The men who walk in throngs de-
part

When the harsh storms of trouble
start,

But friends who know—the loyal
few

Who have gone down the road with
you—

When life grows pitifully gray,
By storms are never blown away.

—Edgar A. Guest

Sel. by Sister Brumbaugh.

**SUNDAY SCHOOL LESSONS
FOR APRIL 1966****PRIMARY LESSONS**

Apr. 3—Singing Praises to Jesus.
Matt. 21:6-11, 15; Mark 11:
1-10.

Apr. 10—EASTER—Happy Eas-
ter Day. Luke 23:33, 44-56;
Matt. 28:1-10.

Apr. 17—Jesus Told About the
Heavenly Home. John 14;
Luke 24:50-53; Rev. 21:4-23.

Apr. 24—God Gives the Happy
Springtime. Psalms 65:9-13; I
Sam. 16:11-23.

ADULT LESSONS

Apr. 3—The Confusion of Tongues.
Gen. 11:1-10.

1—Are we sometimes guilty of
making a name for ourselves
in this world?

2—Why did the Lord desire to
confuse the Tongues and scat-
ter the people?

Apr. 10—EASTER. John 19.

1—We each have a cross to bear.
Do we sometimes expect others
to carry our cross?

2—What purpose would Pilate
have of putting the sign on the
cross?

Apr. 17—God's Blessing Given to
Abram. Gen. 12:1-20.

1—In what manner have the na-
tions of the earth been blessed
in Abram?

2—Was there a purpose for this
famine coming upon the land?

3—Why did the Lord call Abram

out of his country?

Apr. 24—Pitching Our Tents Toward Sodom. Gen. 13:1-18.

1—If we enjoy prosperity, is there danger we might pitch our tents toward Sodom?

2—What were the mistakes of Lot in this chapter?

3—Why did the Lord tell Abram to walk through the land he had given him?

—BIBLE STUDY BOARD

SPECIAL NOTICE

After March 31, all contributions to the General Mission Board should be made payable to and mailed to, Eld. Herbert Parker, R. 3, Troy, Ohio 45373.

DAILY DEVOTIONS FOR APRIL 1966

DIVINE FELLOWSHIP

Memory verse, James 4:8. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded."

Fri. 1—Eph. 6:10-24.

Sat. 2—Rev. 3:1-11.

Memory verse, Exo. 33:14, "And he said, My presence shall go with thee, and I will give thee rest."

Sun. 3—Isa. 43:1-13.

Mon. 4—II Jno.

Tues. 5—Gen. 6:9-22.

Wed. 6—Psa. 73:13-28.

Thurs. 7—Psa. 145.

Fri. 8—Mal. 2:1-16.

Sat. 9—Jno. 3:1-11.

Memory verse, I Jno. 2:28, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Sun. 10—Acts 4:13-22.

Mon. 11—Luke 24:13-25.

Tues. 12—Psa. 34:9-22.

Wed. 13—Gen. 5:21-32.

Thurs. 14—I Cor. 1:9-31.

Fri. 15—Exo. 20:18-26.

Sat. 16—Heb. 10:9-25.

Memory verse, Jno. 15:4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Sun. 17—Jer. 1:4-19.

Mon. 18—Jno. 17:5-26.

Tues. 19—Heb. 2:9-18.

Wed. 20—Jno 15:1-17.

Thurs. 21—Matt. 28:9-20.

Fri. 22—I Chron. 16:23-36.

Sat. 23—Gen. 28:10-22.

Memory verse, Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Sun. 24—Psa. 28.

Mon. 24—Deut. 34.

Tues. 26—Isa. 41:10-20.

Wed. 27—James 4:1-10.

Thurs. 28—Heb. 13:1-16.

Fri. 29—Eph. 2.

Sat. 30—Deut. 20:1-9.

BIBLE MONITOR

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APRIL 1, 1966

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GOOD FRIDAY

This was the darkest day of all,
When failure seemed His lot;
When Pilate in the council hall
All else, but self, forgot
And, hearing angry crowds outside
So frightened grew to be,
He sent Him to be crucified
And set Barabbas free.

Barabbas, murderer and worse,
Condemned by peers to die,
So runs the story, verse by verse,
Was used his life to buy.
And when upon the Cross that day
The gentle Christ was nailed,
And all His friends had run away,
He wondered, had He failed?

For Him a crown of thorns was
made
And placed upon His head.
A jeering throng about Him stayed
Until they thought Him dead.
And in the gloom of that last hour,
So far as men could see,
The worshippers of wealth and
power
Triumphant seemed to be.

Noue knows where vile Barabbas
fled

Or what he lived to do.
No word of him has since been said
By Gentile or by Jew.
But all men know the Christ they
killed

That day, in hate and shame,
And never will His voice be stilled
Or men forget His name.

(Copyright, 1942, Edgar A. Guest)

THE TRIUMPHANT CHRIST

The early morning broke the gloom;
The Lord had risen from the tomb,
And soon would His disciples see
The Holy One of Galilee.

The night was dark, the tempest lay
Upon their hearts; ere break of
day

The women found, to their despair,
An empty grave — but angels
there!

The happy message then was given
That He, the Holy One of heaven,
Had burst the bands, had spurned
the yoke,
And all the tyrant's triumph broke.

And He, the lowly among men,
 By death, and triumph, mounted
 then
 To be the Monarch, and alone,
 Upon the heights of Heaven's
 throne.

To Thee, O lowly One, Most High,
 The Holy One of Majesty,
 The Monarch of all ages now
 Our humbled, happy hearts we
 bow.

We own Thy right, we own Thy
 throne,
 We worship Thee, and Thee
 alone;

We rest in Love's sweet Sovereignty,
 And sing Thine immortality.

Sel. by Sister Eileen Broadwater

TRAGEDY AND TRIUMPH

At this time of the year especially, our minds wander back to the long, long ago. To the great tragedy of our Lord and Saviour Jesus Christ. Where Jesus was in the garden of Gethsemane, praying to the Father in great agony so that His sweat was as great drops of blood. Saying, Father, if thou be willing remove this cup from me: nevertheless not my will, but thine be done. And while He was praying the disciples slept.

We have here the thoughts of our Saviour being nailed to the Cross. The pain and suffering of the cruel nails being driven into His hands

and feet, and also then they pierced His side. He was a martyr, although He was the only perfect man ever to live on the earth. He was put to death, not in spite of His goodness, but because of it.

God makes His sun to shine upon the just and upon the unjust: but even the light of the sun was withheld from our Saviour. When He was made sin for us, when earth denied Him a drop of cold water, heaven denied Him a beam of light. Having to deliver us from utter darkness, He did it Himself in the depths of His sufferings. During the three hours that this darkness continued, we do not find that He said one word. Never were there three such hours since the day that God created the earth. Never such a dark and awful scene, the crisis of that great affair of man's redemption and salvation.

He was the light of the world, but His present conflict was with the powers of darkness. The prince of this world and his forces, the rulers of the darkness of this world were to be cast out, for Christ gave Himself an offering for the sins of man. It seems that our Lord and Saviour, in His suffering, for a time was forsaken by His Father. For He cried out, My God, My God, why hast thou forsaken me? The Father loved His Son and could not look down upon Him, because Christ was made sin for us. It seems as this was the most grievous

of His sufferings, that God hid His face from Him for a while. For Jesus did not say: Why am I scourged? Why mocked and spit upon? Why nailed to the Cross? Neither did He say to His disciples when they turned their backs upon Him, Why have ye forsaken me? But when His Father stood at a distance, "My God, My God, why hast thou forsaken me?"

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many," Matt. 27:50-53. The Centurion and they that were looking on feared greatly, when these things happened and said, "Truly this was the son of God." Mary Magdalene and the other Mary and the women that were there, to witness this awful tragedy, must of been truly sorrowful.

Then Joseph, a rich man of Arimathea, went to Pilate and begged the body of Jesus. And wrapped it in clean linen and laid it in his own new tomb, which he had hewn out of a rock, and he rolled a great stone to the door of the Sepulchre. Now the chief priests and the Pharisees wanted to make sure they kept

Him there, or so they thought. So they sealed the stone and set a watch, to make sure the disciples did not come by night and steal the body.

He arose the third day to answer the type of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth," Matt. 12:10. He arose after the Jewish Sabbath, which was the Passover Sabbath at this time. All that day He lay in the grave to signify the abolishing of the Jewish feasts and the other parts of the ceremonial law, and that His people must be dead to such observances. His followers take no more notice of them than He did, when He lay in the grave.

Christ finished His work of salvation on the sixth day. Before He died He said, "It is finished." On the seventh day He rested. Then on the first day of the next week, He did as it were begin a new Way and enter upon new work. Let no man now judge us in respect of the Jewish sabbath, which were indeed a shadow of good things to come. He arose upon the first day of the week. On the first day of the first week, God commanded the light to shine out of darkness. On this day therefore did He, who was to be the light of the world, shine out of the darkness of the grave; the seventh day Sabbath being buried with

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Christ. It arose again in the first-day-sabbath, called the Lord's day.

Dear reader, read Matt. 28:1. You will find it was the end of the Sabbath and early in the morning of the first day of the week, that the two Marys, the same that attended the funeral of the Lord and witnessed His crucifixion; the Scripture says they came to see the sepulchre to pay their last respects to One they dearly loved, to anoint the body. An angel came and rolled back the stone and sat up on it. Matt. 28:3-4 tells us, "His countenance was like lightning and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

The angels frequently attended our Lord Jesus: at His birth, in His temptation, in His agony, but

upon the cross we find no angel attending Him. When His Father forsook Him the angels withdrew from Him, but now He is resuming the glory which He had before the foundation of the world, and the angels of God worship Him.

Those strong men, who thought themselves hardened against fear, became as dead men. I do not read where the women became as dead, because the angel spoke to them and said, Fear not ye! for I know that ye seek Jesus, which was crucified. He is not here, for He is risen. He invited them into the tomb, to see the place where the Lord lay. The angel wanted to convince them, so they would have no doubt in their minds. Come see the place, you see that He is not here, He is risen. You see that He could not of been stolen by the disciples, see the order of the tomb and the keepers were here on guard. Therefore you must conclude that He is risen. He also told them to go quickly and tell the disciples.

While they were on their way to deliver the glad tidings, behold Jesus met them and said, All hail. So these women were the first to see Him and He also directed them to tell the disciples to meet Him in Galilee as He had told them before. Jesus met with His disciples and afterwards with above five hundred brethren. He came and spake to them as one friend speaks to another, that they might be fully per-

suaded. They saw Him, He ate with them to leave them know that He was real. When some doubted, He showed them the nail-prints in His hands and feet, and they believed. Blessed are they who cannot see and yet believe.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." In the resurrection God gave believers every assurance that Jesus was genuine. He was what He said He was, the Son of God and His words were true in every particle. We know that He has risen and has ascended into heaven, there interceding for you and me.

The resurrection is too big for the human mind to comprehend. We do not understand much about electricity, but we use it. We know very little about this thing called life, yet we clutch it to our bosom and use every effort that we may not lose it. The resurrection is a great mystery, but it is also a great reality. There is not the slightest doubt that it occurred. The implications of the resurrection are designed to turn us from sorrow to joy, from despair to triumph, from earth to heaven. In our heart we know as the poet penned these

words:

Low in the grave He lay, Jesus my Saviour. Waiting the coming day, Jesus my Lord. Up from the grave He arose, with a mighty triumph o'er His foes. He arose a victor from the dark domain, and He lives forever with His saints to reign. He arose! He arose! Hallelujah! Christ arose.

Sister Myrtle Broadwater
R. 6, York, Pa.

CONSCIENTIOUS OBJECTORS

A few weeks ago I had an experience which I must share with the Brotherhood and feel that an article in the Bible Monitor will be the most expedient way to do it.

A knock came to our door, I answered it. The man standing there identified himself as an F.B.I. from Washington. He asked me if I was Elder Paul R. Myers. I stated that I was. He said he "must come in, that he had matters to speak to me about." All through the conversation, he was very much to the point. He was investigating: first, our position on war and claims for our young brethren as CO's, and, second, certain cases of our boys who are CO's.

From other experiences I have had, and with this man representing the highest, most powerful investigating agency in the United States, and perhaps the world, this article

is presented for the benefit of each member of the Dunkard Brethren Church. Particularly, I write it for the benefit of any of the boys now in CO work, and for those who soon, or perhaps in a few years, will reach the age when they will be called upon to serve their time as CO's.

First, I want to express my appreciation to those boys who have stood firm in their convictions and are serving or have served their CO time. God will never forget your stand, your faithfulness to the Church and your obedience to your Heavenly Father. The time you spend in CO work is not lost. In the end you will have gained in this life, and a greater gain will be experienced in the life to come. You have a sense of satisfaction within your breast, knowing that you are not violating God's Holy Word and His commandments. Rest assured, your Father in Heaven will give you grace and strength to meet the hour.

Think seriously, every brother and sister in the church! Particularly, every Elder, Minister and Deacon who are responsible for their congregation's carrying out the Doctrine and Polity of the Church.

WE ARE OUR BROTHERS KEEPER!

This agent had a complete knowledge of exactly what the Dunkard Brethren Church stands for. Not only is he informed of our position

on taking up arms, but he knew the remainder of our belief. He asked me many questions, after which I answered, he informed me that he already knew the answers, but wanted my statement on them.

I learned from this experience, that the time is about here, if not altogether, that a brother cannot lay claim to being a conscientious objector to war, if that brother is not living the remainder of our doctrine.

One of his very pointed questions was, "Does your Brethren live the other principles of your church, besides being opposed to war?" I could only answer as you would have, **THEY ARE SUPPOSED TO.**

Then he began to question me about one particular brother. He wanted to know if this brother was true to the principles of the church? He wanted to know if his parents were. Also, his grandparents. I could not answer, because I did not know. From the thick stack of papers he had with him on the subject, it is easily understood that when they proceed to make an investigation on an individual it is thorough and complete.

I learned that our boys are investigated and are observed by the enforcement agencies, as to their behavior and conduct. When they learn of something these boys do, contrary to the doctrine of the Church which they represent, it is recorded and such a record stands

against that boy.

Such a record reflects hard against the church and the Elder who signed his papers, attesting to the young man's faith. Such misconduct on the part of one boy weakens the position of the entire church, even making it difficult for the boys who are faithful to their church.

If that boy smokes, steals, wears a wrist watch or necktie, if he does not comply with the Church, he can be under suspicion in the sight of the law a long time. Too, when a young brother signs his CO papers, applying for the privilege of being a conscientious objector, and defaults, he can fall into the hands of the law. Young brethren, be true to your church vows. God will help you in every needed way.

To all of us, when each congregation works to the same end, for the same purpose, there is power there. We cannot expect our boys to STAND, if the Church does not STAND. If one congregation fails to adhere to the Doctrine of the Church, not only does that congregation suffer, but it weakens the position of the entire brotherhood. If one member suffers, the entire body suffers.

It is highly essential that our young brethren and sisters be deep-rooted in the principles of the church. When our young brethren meet up with the test, they will be there on their own, like judgment

before God. It will not be the faith of his minister, or mother or grandmother that will safely carry him through. It will be on HIS FAITH.

So thorough was this gentleman, that before he left, he asked if I would be willing to state our position and testify, if need be, to any board that I might be called before. I said, "YES." We are to be able to give an account of the hope that lieth within us.

I would like to encourage every member of the Dunkard Brethren Church to stand fast in the faith, contend for the faith, strive to enter in at the strait gate and help others to do so. I believe in the near future there will come a great screening time, so much so, that even the the elect may be deceived. There is to be a great falling away from the faith, but that need not mean that you or I need fall away!

Thus far, our government favors our boys in giving them the privilege of doing CO work. If the boys and the church stands faithful, it may be the means of the government continuing to grant us this privilege. If the boys fail the church, or the church fails the boys, the CO privileges may be denied us. Some 60 per cent of the boys reaching draft age are seeking deferment. Some as newlyweds, some as expectant fathers, some as skilled essential workers and some as CO's. Because of that, all are being screen more carefully, and CO's

especially. MAY WE BE TRUE
TO THEE, LORD!

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio

—o—

UNITY OF BELIEVERS

There is much to be said on the subject of unity among believers. In this so-called modern age, this is a word we seldom hear. No one takes it to mind or heart, but it is something we need as Christians. It is something that can make us a strong body of believers and help us to make a firm stand for Jesus. We need to work together, we need each other's prayers, for there is great power in unity. We need this great power to show others the way of the Cross.

As Peter and the apostles spoke we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from

house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people," Acts 2:41-47.

By this Scripture we see that the people were together in unity. They trusted God enough to sell all they owned and give it to the apostles. Would we do as much today, if asked to part with our worldly goods? In this evil and wicked time we too, like Peter, need to say "We ought to obey God rather than man." "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are," John 17:11. "That they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John 17:21. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly together in the same mind and in the same judgment," 1 Cor. 1:10.

David says in Psalms 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Paul exhorted to unity in Eph. 4 (please read the whole chapter). In these trying times let us keep the spirit in the bonds of peace. Let us as children of God be in unity with all who do His Will. Making a stand for what we believe

can bring others into His saving grace. Whether we believe it or not, everyone has influence. The writer of the letter to the Hebrews said that without faith it is impossible to please God. Without faith it is impossible to please ourselves. By daily exercising our faith we can attain to serene, confident living for ourselves and exert a helpful influence upon others.

As a part of the Nation is in its worst snow storm of the season, people are stranded along the main highways and unable to leave, as the drifts are high and blocking main arteries, so they are seeking shelter wherever it may be found. There is another kind of storm howling around the globe today, the wind, waves and storms of false teachers and godlessness. This type of storm tries to blow us from our true Christian course of life, to sink us in the sea of error and wreck our souls. To us is given the privilege of holding the course charted for us by Almighty God. Only if we hold fast to our Christian faith and duty, can we hope to overcome the storms that would destroy us.

All around us we hear the voices of people clamoring for spiritual rescue and help. We as Christians have a challenging mission, to help with our influence, though it may be just a little that we can do. We influence others in everything we do, by the careless words dropped, through an act which is done not as

it should be. Thus a chain reaction starts with our conduct in every situation. Men like John Wesley have started a chain reaction of Christian influence, the bounds of which none may ever completely tell. How careful we need to be that words we speak reflect a Christian attitude and that our deeds are done in the Spirit of Christ. We then live to the Glory of God and He uses us to strengthen and bless others.

Sister Viola Broadwater,
12 Macy Dr., LaVale, Md.

NEWS ITEMS

SHREWSBURY, PA.

We want to announce our plans for a Spring Revival Meeting from April 10 to 17, with Bro. John Peffer of West Virginia to be the evangelist. Evening services will begin at 7:30 for song service during this eight-day series of meetings. We invite all to attend and pray for these meetings.

At our council meeting March 7, arrangements were made for our Lovefeast to be held May 22. Come and fellowship with us in the Lord.

Sister Fern Ness, Cor.

SPECIAL NOTICE

After March 31, all contributions to the General Mission Board should be made payable to and mailed to, Eld. Herbert Parker, R. 3, Troy, Ohio 45373.

GENERAL CONFERENCE

Directions to the Memorial Holiness Camp Grounds, $1\frac{1}{2}$ miles southwest of West Milton, Ohio, where the conference will be held:

Those coming from the east or west by car, on Interstate 70, get off at the Englewood exit. This will put you on route 48, head north.

Those coming from the south to Dayton, take route 48 north, to Englewood.

Now, all from the east, west and south go north through Englewood and Union to the Garland Road. There is a camp sign there. (This is about $2\frac{1}{2}$ miles north of Union.) Turn left, go 1 mile to Jay Road, turn right; the grounds are about $\frac{3}{4}$ mile.

Those coming from the north on Interstate 75, get off at the Tipp City exit. Turn right on route 571 and go to West Milton, turn left on route 48.

Those coming from the north on route 48, go straight through West Milton.

Those coming from the north on route 127 to Greenville, take route 571 to West Milton and turn right on route 48. Now all from the north go south on route 48 to the Garland Road, about 1 mile south of West Milton. Turn right on Garland Road and go to Jay Road, turn right. The camp grounds are about $\frac{3}{4}$ mile.

Those coming by plane, come to Cox Municipal Airport at Vandalia,

Ohio. Call the grounds for someone to pick you up.

Those coming by the bus or train, come to Dayton and call the grounds.

LODGING FOR GENERAL CONFERENCE

For those who can, please bring your own pillows, sheets and blankets. Bedding will, however, be available (to rent) to those who cannot conveniently bring it. In sending your reservation, please state how many of the family will be together, and how many will stay in the dormitories. There is plenty of room for house trailers and campers.

Send your reservations to:

Harley Flory,

Rt. 4, Defiance, Ohio 43512

Paul Stump,

Rt. 1, Union, Ohio 45322

Mail sent to the camp grounds should be addressed to:

Memorial Holiness Camp
Grounds

West Milton, Ohio

Telephone: 513-698-4008, Locating and Lodging Committee.

YOUNG BROTHER AND SISTER

Are you walking as Jesus walked? "He that saith he abideth in Him ought himself also so to walk, even as He walked," 1 John 2:6. "For as many of you as have been baptized into Christ have put on

Christ," Gal. 3:27. My dear young brethren and sisters, the reason for bringing these questions before you is because I feel my responsibility towards you. To warn you to keep yourselves from the wickedness that is in the world today. Remember you have put on Jesus Christ, if so be that you were baptized into Him and not only in the stream.

Here are some questions that are very heavy on my heart, my dear young brethren. If you have put on Christ, could you: Put on such tight form-fitting trousers that show all the contours of your body, for that sexy look? Have your hair cut like the Beetles or other worldly haircuts? Wear flashy shirts and sporty clothes, with a cigarette, cigar or maybe a pipe in your mouth? In fact, anything that the world engages in for a show?

Remember, we are in this world, but not of this world. Come out and be ye separate. Now to be separate is to be set apart. We are no longer hand in hand with the world. My dear young brother, can you imagine Jesus in a pair of tight form-fitting trousers, pointed shoes, sport shirt, Beetle haircut and driving a sporty car? Maybe a cigarette in His mouth, hotrodding, dragging, breaking the law, going to drive-in movies, carnivals, fairs, roller rinks, etc. In fact doing everying the worldly young man would do. Would you say this is the Jesus you put on?

My young brother, the time here upon this earth is short, but eternity is forever and ever, without end. You will spend eternity either in Heaven with Jesus and all the saints, or you will spend it in the place prepared for the devil and his angels; where the fire is not quenched and there shall be wailing and gnashing of teeth forever. Remember it is not God's will that any should perish, but that all would be saved. Sin cannot enter into Heaven, that was the purpose of God sending His only begotten Son, Jesus Christ, that all who believe on Him and keep His commandments shall be saved. So you see my dear young brother, you must make decisions, whom you will serve. Now if you have put on Christ, how can you continue in these sinful things?

(Some of these little acts may not be so bad, but where do they lead? Without question, to things worse and worse.) The only answer is, You have not put on Christ. Jesus is righteous and these things we have mentioned are unrighteous. In Jesus is no unrighteousness and cannot be, for He is the sinless One. Jesus is only your Saviour, if you are obedient unto Him. Jesus cannot save those who reject Him or rebel against Him. If you would be in the ocean sinking and someone would throw you a lifeline; if you would refuse to take hold of it, he could not save you. The same

with Jesus, He can call to you but you must accept His plan for salvation. There is only one thing that will take you to that Celestial City and that is to accept Jesus' way. If you continue in sin, you are rebelling against Jesus Christ, your only hope of salvation. Awake, my dear brother, before it is too late.

Some questions for you, dear young sisters. If you have put on Christ, can you stand before Him in that worldly dress that barely comes to the knees (even though you wear a cape)? When you sit, stoop, go up or down steps and expose your nakedness? Form-fitting dresses, low-cut neckline, displaying your shape even as if you were undressed? Hair curled, dyed and puffed up, thin stockings that expose your skin, transparent and sleeveless dresses and covering so small that it can only be seen from behind? In regards to the prayer covering, we have learned from the catacombs and churches of the east, that women wore a veiling that covered head and shoulders. Certainly a covering should cover the natural covering, the hair, and the hair-dress should be consistent with Christian simplicity.

Dear sisters, if you are in Christ and Christ is in you, you cannot engage in the things mentioned. Young and old, if you joined a church only, you are in a lost condition. One must accept Jesus with the whole heart. Believe, repent and

be baptized, then go on doing His Will, keeping His commandments and growing in grace. If we reject one of these, we reject Jesus and if we reject Him, we will go to Hell because of our sins. You may laugh or scoff at this warning, but I must make myself free, else your blood will be required at my hands.

My dear young brethren and sisters, put on the whole armour of God, this is the only way to fight off the evil one. Gird your loins with truth. Put on the breast-plate of righteousness. Shod your feet with the preparation of the Gospel of peace. Take the shield of faith and the helmet of salvation. Use the sword of the Spirit, which is the Word of God. Without this armour you cannot stop the fiery darts of the wicked. You must have on all this armour, not only some of it. We are soldiers of the Cross. Satan is out to destroy; be ready, always fully armed.

Bro. Paul F. Stuber,
515 Main St.,
Akron, Pa. 17501

MACEDONIA

In September, Bro. and Sister Vern Hostetler came with messages of hope and inspiration to the South Fulton congregation. Each of us has a special talent for our daily work. Each of us has a Spiritual talent that makes us carpenters in God's shipyard. Bro. Hostetler en-

deavored to help us discover what our different tools are, and the way to use them in helping to build the great ship "Christianity" that sails the sea of life.

Read his message prayerfully: Prayer for one another, our most valuable tool, is sadly neglected. In Psa. 37 we are told to delight ourselves in the Lord. We must, if we expect Him to be delighted in us. We must get acquainted with God in order to know and love Him. He tells us, if we delight ourselves in Him, He will give us the desires of our heart. V. 37, "Mark the perfect men, and behold the upright: for the end of that man is peace."

Psa. 3, tells us of the joys of love and salvation. Love is something powerful to ponder, it is of the soul. It is the center of the entire Bible. We think because someone likes us and does something nice for us, this is love. This is natural, it takes love of the soul to do something nice for someone we do not like. Jesus loved those who hated Him. Do not confuse love with affection. Affection is of the flesh. We want to carry the thought of love into our thinking today. We cannot think of love without getting into Spiritual thinking.

God's plan of salvation is often misunderstood. Many people actually know very little about it. They take it for granted in terms of natural laws. Things of nature will come out a certain way without our

help. God's way is different, we must work at it to make things come out right for us. Salvation belongeth to the Lord. Does that mean that if we pray for our troubles to be removed and they are not, that God does not care for us? No, we must think of salvation as having been established before the world. It is the work of God for man. It is not the work of man for God. No act of man can perform to save a soul.

Salvation is a free gift, we do not earn it. How do we obtain it? There are limitations and we acquire it only by faith. Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." We must ask ourselves how we believe and what we believe. Faith is something we must labor towards. We must believe in God with all our heart. When we begin our belief we want to be baptized. Baptism is the beginning of works. It demonstrates our belief, to show we want God's salvation. Take the course of faith, follow the pattern of Jesus the Son.

"Work out your own salvation with fear and trembling," Phil. 2:12. Think of salvation as an education. In getting an education one must do things. In laboring for salvation we find preaching, praying and any effort in the service of the Lord, such as singing. The Scripture lessons you read may help another soul. God is bestowing on your soul the

beginning of eternal life, when you accept Christ as your Saviour.

We are wanderers here on the earth. Just as the Jews in another country are on their way to Palestine. A wanderer is one who has no established residence. As flesh on earth we are full of sin. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Sin destroys eternal life, righteousness and faith are its hope; hope for our established residence in Glory.

A good moral character cannot gain salvation. It takes more than a good life. Ethical living is not enough, even though some people think so. Faith comes only by the rules which God has given us. Remember salvation is a free gift. God not only gives us eternal life, but a way to live to be safe in it, a straight and narrow path. There is no turning to right or left, when you are on the salvation train.

Paul tells us, the goodness of God leadeth to repentance, Rom. 2:4. Nothing is our own. All fundamental doctrines are of God. In no way can imperfect man's righteousness help you. Salvation is a Divine reconciliation. Man is wrong in his own thinking. God must and can bring man to the Throne of Grace. In Eden he was right and perfect, then the adversary distorted his thinking and he fell. Now God must reconcile him. He is doing this through Christ. Christ's will-

ingness to go to the Cross, brings or reconciles man to God. You are on the right road if you live in this Divine Plan which Jesus brought to earth.

We as a church are accused of having human regulations. If any regulation or order of conduct was human, it or its principle would not be in the Bible. Human regulations will do us no good. Salvation is cancellation of sin. Sin blackens and corrodes the soul. When we think of the terrible power of sin, it should make us shudder.

David committed a very serious sin, yet God put it away, after he was willing to confess and be obedient. We hope to meet David in heaven. Though God cancelled David's sin spiritually, the seed of that sin grew physically. David reaped tenfold for his sin, through his son. Though sin is cancelled in a spiritual way, we must reap in flesh what we sow in flesh. Let us be careful where we step. Cancellation of sin is not necessarily cessation of sin.

Salvation is Divine regeneration. It is a new life, a new strength and not a human reformation. It is not being exceptionally good, but salvation is being acceptable unto God. Do you think we can disobey in the least, and be accepted by God? I do not think God expects us to get rid of all sin all at once. But He expects us to improve, to grow in grace and in knowledge of the truth.

Love is something we have to

work at. Self-esteem is dangerous and we must not rely on our own notions. Salvation is completeness in Christ. We cannot act good on Sunday and be careless of our conduct on weekdays. Everything that is done, every day of the week: thinking, eating, working all give the joy of it unto Christ.

We need prayer, communion with God each day. God sees that we receive things that are good. The more we love God, the more He will bless us. Salvation is possessing all spiritual gifts, things of real joy. Material blessings should be kept in the background. All spiritual blessings should be acknowledged openly. Why not strive to acquire them?

Salvation has power. Timothy knew the Scriptures from a child. Above all things we should desire the power of, wisdom from God's Word. God gave wisdom to Solomon, Paul and many of His followers. He will give you and I wisdom. Paul tells us, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1:16.

Salvation is the greatest thing that ever came to the world. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?", Mark 8:36. The great heavens of stars, the earth, all creation is not worth as much as one soul for Christ. We place too little

value upon the true service of God. His power has reached into the deepest pits of sin to save a soul.

Human words are inadequate to give us the depth and blackness of sin. One night a car salesman and several of his associates set out on a business trip, in an antique car. The light switch began giving trouble and while driving on the ridge of a marsh, the lights went out. The panic-stricken driver tried in vain to restore the lights. In the blackness of the night the car and its passengers rolled into the water. So it is with the life of a Christian, without the light of Christ we fall into disaster. We should strive to stay with the light.

In a lifetime we cannot search to the depth, of the unsearchable riches of Christ. We only hover near the surface, the depth of the riches of God will come in Heaven. Salvation is escape from eternal punishment. If there is anything in the world we should desire to possess, it is the certainty of salvation. Paul asks, How shall we escape if we neglect so great salvation? No matter how old we are, the devil never leaves us alone. He strikes at our weakest point, yet wonderful peace comes to us when we resist the devil.

Peace upon earth was God's Will. The greatest thing of life is peace between us and God. Second is peace with our brethren. Peace of mind comes when we know we are

headed in the right direction toward eternal life. In nature a wolf often gets so hungry he will eat fellow wolves. In a sense man gets a nature like this from the devil, who puts it in our hearts to bite and devour one another. Salvation overcomes the desire to devour and brings peace, Gal. 5:15-16.

It is most essential to Christian living to become more acquainted with God. We need to go into the closet and shut the door. We know what that means, just you and your Lord. In church we pray as a group and all kneel together. There is something different about talking alone with our Lord. He knows when we are serious in prayer and communication with Him. In church services there is the possibility to kneel only because others kneel.

Giving a material gift to a poor neighbor by knocking on the front door is not as effective as leaving the gift in secret. Just so prayer in secret has much greater value than prayer in a group. Let us study the Bible and pray earnestly for light, that we may obtain this great salvation.

Sister Elta K. Blythe,
822 W. Calhoun,
Macomb, Ill.

RESURRECTION

The New Testament treats the subject of the resurrection more definitely and more fully than does

the Old Testament. It can do so because of the fact that Jesus both taught and demonstrated the power of the resurrection from the dead.

There were those of the Jews (under the law) who believed in the resurrection from the dead. They believed in spirit existence. They believed in spirits and angels and in the resurrection unto a new life of those who had died. There were also those in the days of the Lord who denied that the dead will rise again, and they disbelieved in angels and spirits. The Pharisees, of the former group, and the Sadducees, of the latter group, were constantly discussing their opposite beliefs—and that with a degree of bitterness which should certainly have brought forth every Scripture and its proper interpretation, every philosophy with its witnesses, and what ever proofs or arguments its advocates could present. But philosophy and human reason are of no value unless there is evidence to support them. There continued to be followers of both the Pharisees and Sadducees in the days of and following the time of our Lord.

Jesus, in the three years of His ministry, spoke as one having authority on every subject. He not only expounded the Scriptures; it was His mission to fulfill them. If He fulfilled the Scriptures it is evident that His death and resurrection were included in the testimony of the prophets. The beliefs of some

of the Jews were verified by our Lord. What Martha and her sister Mary said concerning their hope for their brother Lazarus was proved to be a possibility by the brother's resurrection to life. And again it was more definitely fulfilled by the Lord's coming forth again from His grave. The hope of the resurrection of all men was established by the teachings of Jesus, who said, "As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," Jno. 5:26-29.

There are those who believe in the resurrection only as a spiritual experience, and not as a rising from the dead—as the body rising from the grave. According to the Scriptures there is a twofold resurrection. Jesus declared, as seen by the former quotation, that both the good and the evil will rise from the dead; but they who are resurrected unto life are those who have previously risen in newness of life by the Spirit.

The Spiritual Resurrection

The term "resurrection" may not properly be applied to the experience of being born again. In the

forty times that the term is used in the Gospels and Epistles it is associated with the resurrection of the body—either of the body of Christ or the bodies of men raised from the dead. Thirty-eight times, the Greek word *anastasis* is used. *Egersis* is used once, Matt. 27:53. *Exanastasis* is used once, Phil. 3:11. But the term for resurrection is derived from another word which has a wide range of significance, *anistemi*. This word is used 37 times and is translated "arise" and "arose." It signifies taking a position of standing as opposed to sitting or reclining. Matt. 9:9, "And he arose and followed him." Luke 8:55, "Her spirit came again, and she arose." In the case of the little maid, she arose after her spirit came back to her. The rising in this case was not her resurrection. Nor was it a regeneration or conversion.

The term *egeiro* which implies waking or rousing up, is made use of 27 times. Twice it is used in connection with the raising of the dead—in Matt. 9:25, when Jesus caused the maid to arise, and in Luke 7:14, when Jesus told the young man to arise. It is also used in describing the rising of the bodies of the saints who slept, Matt. 27:52. There must be a difference between the rising of a body and the change in the spiritual condition of a being.

When the Lord and the apostles referred to the fact of a new life for

men, the fact of being "quickened," *zoopoieo*, it refers to the life element that is given to men by the Lord. The term is used nine times in the New Testament. Two instances refer to the quickening of the Spirit, *Jno. 6:63*, and the quickening of the seed, *I Cor. 15:36*. The remaining references refer to the raising of the body from the dead.

There is, then, a difference between the resurrection of the body and the renewing of the soul. Both are taught in the Scriptures. It is a fact that anyone who is not renewed in spirit will not attain to the renewal of the body in the day of resurrection; that is, the resurrection of the righteous. But the Scriptures which tell of the renewing of the spiritual life cannot be made to describe the resurrection of the body; and those Scriptures which tell of the resurrection of the body cannot be made to refer to the conversion of the soul or the renewing of the Spirit.

Jesus came that we might have life, and the life which He will give is of a twofold nature. It effects the regeneration of the spirit and also the body. The spiritual birth, or renewal, comes first. The renewal of the body is a blessing which comes at a later period of the fulfillment of the work of redemption, *Rom. 8:11*. This Scripture is sometimes interpreted as applying to the healing of the body. It is true that the healing of the body is accom-

plished by the power of God, when in answer to prayer, or as an act of special providence of God for His child. But the indwelling Spirit is the Spirit of life in Christ Jesus, *Rom 8:2*, which is the Spirit by which the believer is led, *Rom. 8:14*. It is the Spirit of adoption by which the children of God are able to say, "Abba, Father." The Spirit abides in the heart of the believer, to guide him and comfort him and keep him in all truth and righteousness. He dwells in the believer, and cannot dwell with him without dwelling in the body. But there is a time in which He will not dwell in the body. At death the soul is separated from the body which returns to the earth, or to dust. The body is mortal, and earthy; it is a natural body, *I Cor. 15*. The expression, "dwelleth in you," *Rom. 8:11*, can only apply to the experience of a living person, and cannot apply to the body after death. But there is a promise of redemption for the mortal body, which shall be quickened. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," *Rom. 8:21*. The difference then, between the saving of the soul by the indwelling of the Spirit, and the redemption, or quickening, of the mortal body is that of time. The soul is indwelt by the Spirit at the time of the new birth, and the saving of the body at the time of "mani-

festation of the sons of God," Rom. 8:19. Here is seen the difference between the spiritual newness of life and the resurrection of the body.

While the Word speaks distinctly of the resurrection as applying to the body as it is associated with the bodily resurrection of Christ, it also associates the new birth, or the resurrection into newness of life, with His bodily resurrection. Jesus spoke of this fact when telling Nicodemus of the necessity of being born again. John 3:16 is associated with the death of the Lord. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," Jno. 3:14-16. Salvation is associated with and dependent upon the fact of the death of Jesus Christ. He was the Son of God, given because of the love of God for the world. He was given by the Father. As Moses lifted up the serpent in the wilderness, He was lifted up on the cross. The brazen serpent was a dead one, but was a model of the serpents that had bitten the people of Israel. Jesus died, being put to death because He represented the judgment of sin for those who had sinned. There was no atonement for sin in the brazen serpent, but there was atonement

for the sins of all people in the Son of man who bore the judgment of sin in His own body and died on the cross. The wages of sin is death, and without the shedding of blood there is no remission. If men do not accept the atonement by the blood of Christ they have no life in them. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," Jno. 6:53-54. Here again the new life is set forth as a present possession and the raising up of the body as a matter for the last day. But newness of life is dependent upon faith in the atonement by the body and blood of Jesus Christ.

Paul explicitly associates newness of life with the death and resurrection of Christ, Rom. 6:1-5. The Christian is dead to sin by his spiritual appropriation of, or baptism into, the death of Christ. As a result of his remaining dead (we that are dead to sin), the believer is also risen (like Christ) into newness of life. The resurrection life of Christ is that which all Christians possess. They are all risen into newness of life because they possess the life which Christ now lives. He is no longer in the flesh; He lives now at the right hand of God in the Spirit. The Christian does not live after the flesh, which in the body of Christ was crucified, He lives after

the Spirit, for Jesus now lives in the life which is from above, where Christ sitteth at the right hand of God.

In the Second Epistle to the Corinthians Paul emphasizes the fact that Christians live a new life that emanates from the resurrected Lord. "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," II Cor. 5:15-17. The new life is that which is associated with the resurrection of Christ, and not with the physical life of the Lord who died for all. But this life of the Christian is not his own resurrection life. He, by faith, becomes partaker of Christ's resurrection. Both in Romans and Corinthians the characterization of the believer's life would be a newness of life and one in which all things have become new. His death is also spiritual, partaking of the death of Christ by faith, and remaining dead in Christ by faith. But the body of the Christian is not dead, and therefore cannot have partaken of the promised resurrection.

Living Together with Christ

The expression, "together with Christ," is quite familiar to all believers. It is used frequently by the

apostles. In the Epistle to the Ephesians Paul does not stress so much our death with Christ as he does our life with Christ. "You hath he quickened, who were dead in trespasses and sins," Eph. 2:1. "Hath quickened us together with Christ," v. 5. He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus," v. 6. The term, "quickened," Gr. *zoopoieo*, means, to make alive, or to give life. It differs from resurrection in that it does not signify to make that alive which was dead. It is related to the thought of rising in newness of life. It is associated with being born again, because it partakes of the life of Christ who is now risen and lives at the right hand of God. We are quickened together with Christ, who also was quickened from the dead. We are raised up together with Christ, who also was raised to a position far above all principalities and powers and made to be "head over all things to the church, which is his body, the fulness of him that filleth all in all," Eph. 1:21-23.

Let us keep in mind that this exaltation of the church and all believers together is the present position of each follower of Christ by faith. We are at present sitting with Him in the heavenlies. This is not an occasional experience of spiritual elation; it is a present position of exaltation. We are now in the heavenlies, enjoying the blessings

of a new life in Christ, all things new in a new environment, and having the privileges of a heavenly fellowship, and the enjoyment of contemplation of the things which are above. John, who wrote of the new birth, tells the Christian, "Now are we the sons of God, and it doth not yet appear what we shall be." The present position of the believer is a heavenly one.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth," Col. 3:1-2. Compare the position of the believer in Colossians with that in Ephesians. Both are with Christ in His resurrected nature. But in Ephesians he is "in the heavenly places in Christ," whereas in Colossians only his affection is set on things above. It is therefore evident that the location of the Christian is one of a spiritual character. His life is on the earth but not of it. He is still in the flesh, but has his affection on the spiritual elements of which his life is composed. He is still in a condition in which his members are to be mortified, Col. 3:5. All this indicates that the Christian is far from being translated into heavenly glory and that he is living in anticipation of the blessed hope and glorious appearing of the Lord.

The blessings which go with the life that is quickened together with

Christ are those of spiritual character. "As ye have therefore received Christ Jesus the Lord, so walk ye in him," Col. 2:6. The new life is established in Christ by faith, but it is associated with this life in location. The spiritual character of it is manifested by the nature of its interests. The location of it is shown by its conflicts. All of the believer's interests are in Christ in whom "dwelleth all the fulness of the God-head bodily," v. 9. Christ brings to the Christian all that is in God, as far as the objectives of that life are concerned. There is peace with God and the forgiveness of sins. There is triumph over the elements of the world and flesh because of the conquest of Christ and the cross, by which the condemnation of the law is overcome. There is a new freedom of service in the spirit of righteousness because the obligations to the letter of the law have been superseded by the faith of the righteousness of the spirit. But there is also a consciousness of the appeal of the world and of the flesh to fulfill these terrestrial ideals which have never brought victory or peace to the soul. While there is a new life in the quickening of the Spirit, there is no translation from the present world into the glory of the celestial realm which is promised to all at the appearing of Christ. It is then that the resurrection shall have its manifestation. It is then that those who are risen in newness

of life and have been quickened together with Him and made to sit with Him in the heavenlies will appear in glory to meet Him and be forever with Him. When He shall come with the shout and with the trump of God, the dead shall hear His voice and shall come forth.

Sel. from Christian Monitor

GETHSEMANE

Sometimes in the hush of the evening

When the course of day is done,
When the birds have found their
nesting place

And the skies have dropped the sun,
I like to stroll down the garden path
'Neath the starlit canopy, and
Share with Him the sweet solitude
He knew in Gethsemane.

The garden for Him was a
heaven,
Away from the press and throng;
The kiss of the breeze on the tree
tops
Brought notes of an even'song.
As the thrush and the lark blent
voices
In the twilight symphony.
He must of dreamed of His paradise
As he trod Gethsemane.

The fruit-laden boughs, the fragrant air,
The touch of the naked sod,
Brought infinite calm to cheer His
heart

As He walked alone with God.
A comradeship He had never known
Was born 'neath the olive tree,
And triumph came with those quiet
hours
He spent in Gethsemane.

Forsaken was He in the garden
Where the traitor's kiss was placed,
Friendless, rejected, He stood alone
As the angry mob He faced.

But the garden had taught Him
submission

As He visioned His Calvary,
And the torch of hope was lighted
there

Because of Gethsemane.

—Albert Kennedy Rowswell

Sel. by Sister Myrtle Broadwater

JAMES I:22

Religion may be learned on Sunday, but it is lived in the weekday's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. Religion seeks its life in prayer, but it lives its life in deeds. It is planted in the closet, but it does its growing out in the world. It plumes itself for flight in songs of praise, but its actual flight is in deeds of love. . . . It puts its armor on in the aids and helps of the sanctuary, but . . . its battleground is the whole broad field of life.

Sel. by Sister Eileen Broadwater

Too many people think of Christ
as a last resort.

DO YOU KNOW A MAN CALLED JESUS?

Do you know a man called Jesus,
Who is tender, kind and true?
Have you ever been so lonely,
And so heavily-burdened too?
Well, just walk and talk with Jesus
And continue trusting on,
If you know a man called Jesus,
Then the victory shall be won!

Do you know a man called Jesus,
Who is always at your side?
When you have so many problems,
And in Him you must confide?
Then just look above to heaven
And be patient to the end.
Do you know a man called Jesus?
He will be your truest friend.

Are you ready for that day,
When the gates will open wide,
And you'll hear Him tell His
message
While you're sitting by His side?
Do you know a man called Jesus,
Whose dear face you shall behold?
Can you say that you are ready
To walk on those streets of gold?

Do you know a man called Jesus,
Who is coming once again?
And will take up all the faithful
And shall say, "COME ENTER
IN!"

With the angels all around us,
Blessed golden bells will ring.
Do you know a man called Jesus,
Who will be the COMING KING?

—Dottie L. Kerstetter

THEY CAME

(Matt. 26:47; John 18:3)

They came to the Garden to find
Him,
In their hour of darkness and
night,
With swords and staves for protec-
tion
And torches and lanterns for light.

They came with their torches and
lanterns,
Their Banner of Midnight un-
furled,
To take Him, the Star of the
Morning,
Christ Jesus, the Light of the
World.

They came, and the Light that they
saw not
Is shining in splendor today,
With radiant affluence and glory
To show fallen mankind the Way.

To Heaven through Jesus the
Saviour
Who gave His own precious blood
On dark Calvary to redeem us
And reconcile to God!

"O come unto me," hear Him plead-
ing;
His Banner of Love is unfurled,
He is the Star of the Morning,
Christ Jesus, the Light of the
world!

Sel. Sister Shella Stump

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD'S PERFECT CHARACTER

"Exalt ye the Lord our God, and worship at his footstool; for he is holy," Psa. 99:5. Holiness is free from defilement, uncleanness and impurity. His holiness is so far above other outstanding characters that there is no comparison. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders," Ex. 15:11. "The Lord is righteous in all his ways, and holy in all his works," Psa. 145:17. In our associations with mankind we may find persons who seem to be nearly perfect in one way or another, but how about their other ways? Have we ever found anyone who does not have many shortcomings? But God is not so, that is why He is first, supreme, The God above all things.

There is a vast contrast between the unclean and the clean, the evil and the good, the untruth and the truth, the sinful and the sinless and the wrong and the right, in the sight of God Almighty. "If we say that

we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:8-9. Confession and repentance are things which we can ask for, that God forgive us and not punish us. How thankful we can be that God deals with man under the all-searching eyes of One who deals righteously with us.

God's decree always has been "the soul that sinneth it shall die" unless it is forgiven. His perfect righteousness requires a perfect justice in dealing with sin. God is not mocked by those who presume to trifle with sin and to disregard the way of uprightness. Such unmerited justice calls for the exaltation of the Lord in all man's thoughts and actions. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." "And every man that hath this hope in him purifieth himself, even as he is pure," 1 John 3: 1, 3. Do we realize what such a degree of puri-

fication means in our lives? His Word tells us and His Word is quick and powerful.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John 1:3. Here we have the words of one of the greatest disciples of Jesus, Is it truth to you? Union and communion are necessary for any organization, especially a Spiritual one. What God has promised that He will do. "Truth shall spring out of the earth; and righteousness shall look down from heaven," Psa. 85:11. Righteousness corrects wherever it is given an opportunity. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," Rom. 1:18. God is holy, God is truthful but God is also just.

"For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," Rom. 3:24-25. Notice the part which each one of us must express without any reservation, "through faith in His blood." How do you express faith in leaders in

this life? Be careful, dear reader, just how you do continually express faith in Christ as your Saviour?

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all," Rom. 4:16. Have we taken time enough to meditate upon the true and perfect character of God?

It is His holiness by which He desires to be remembered, as that is the attribute which most glorifies Him. Let us bear this fact in mind as we study the attributes of the Divine nature. It is just this vision of God that we need today, when the tendency to deny the reality or the awfulness of sin is so prevalent. Our view of the necessity of the atonement will depend largely upon our view of the holiness of God. Light views of God and His holiness will produce light views of sin and the atonement—Wm. Adams. Then there are the moral attributes, such as: holiness, loving kindness, righteousness, purity and obedience. These God has enjoined upon all His people and in which we may shine in His image. Not the least among the comforting thoughts enjoyed by the saints of God on earth, is the fact that in the bright hereafter they will be like Him. How far are you from that attainment?

THE RESURRECTION OF CHRIST

As we think again of Easter, it brings to us the thought of the resurrection of Christ our Lord from the grave. For a witness let us turn to Mark 16:5-6 and see what the angel said to the women, who came to the tomb to anoint the body of Jesus, "And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

Why did Christ die on the cross? To make atonement for our sins. That we may be brought back into favor and fellowship with God; for by sin we were separated from God.

Christ arose from the grave for our justification. Rom. 4:25, "Who was delivered for our offences, and was raised again for our justification." What do we mean by justification? Definition: The fact or state of being accepted by God as righteous or worthy of salvation. This is done through faith in His atoning blood, that He shed while on the cross; by obedience to His divine commands. Praise His holy name, for His redemptive work on the cross.

The resurrection means a new life

in the believer. 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The apostle Paul had this experience when he was on the Damascus road. He was brought to conviction of his sins; and really died to sin when he was stricken blind. Transformed by the renewing of his mind. He had to first see himself, then he saw God, and said, "Lord what wilt thou have me to do." "Arise and go into the city and it shall be told thee what thou must do," Acts 9:6. He did as commanded and was baptized. He was now a transformed being. Changed from a life of sin, to a life of righteousness.

The transforming virtues of the new life are: faith, trust, obedience, knowledge, temperance, patience, godliness, brotherly kindness, charity. Let us take a retrospective view of ourselves, and see by the Gospel if we have died to sin and are living a new life in Christ Jesus; that others may see that we have a transformed life within. Thereby glorifying Christ through the power of the Resurrection.

Sister Sylvia Parker,
R. 3, Troy, Ohio

THE SIN OF APOSTASY

Our text for the above subject is 1 Cor. 10:12, "Wherefore let him that thinketh he standeth take heed

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lest he fall." The preceding verses of this chapter gives us, at the hand of the Apostle Paul, the account of a number of the temptations, sins and the fall of the Israelites, as well as their being destroyed of the "destroyer."

They had once been in favor with God. Had all passed through the sea of being baptized unto Moses. They had all eaten of the same "spiritual meat," had all drank of the same "spiritual drink," they had all drank of their "Spiritual Rock" Christ. Nevertheless, for all this many of them were overthrown in the wilderness. They had received God's favors, but they drifted into sin and idolatry, in lusting after evil things. They were guilty of eating and drinking of the pleasures of worldliness, some were fornicators,

they tempted Christ, they murmured and were destroyed of serpents.

The lesson we draw from this is clearly stated in the eleventh verse, the verse preceding our text, "Now all these things happened unto them for ensamples: and they are written for our admonition," hence, "Wherefore let him that thinketh he standeth take heed lest he fall." "What is an apostate?" . . . answer . . . "One who, after having espoused faith, have turned to another faith;" "An abandonment or falling away from real or imagined allegiance." For example: this may be applied to either politics, religion, or true Christianity.

In this article we are interested in the apostate from Christianity. An apostate from true Christianity, is a "run-a-way": a deserter of Christ in the true sense of the word. Apostasy, from the very beginning of the Church of Christ, which is the faith of Christ, became manifest in the days of the apostles and has continued, according to history, to the present time.

False doctrine was at work in the Church. . . . The Apostle John was to "write" the "angel, Overseer" at Ephesus, yet the message was for the whole Church or congregation. Paul had warned the Church at Ephesus, what would happen, in his parting message, Acts 20:29-30, "For I know this, that after my departing shall grievous wolves enter in among you, not

sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

"An apostate"... In Christianity becomes false, traitorous . . . to apostasize, to abandon one's belief or faith, in Christ's Church; to forsake principles of faith which one has previously professed. Example, such as "water baptism," either in mode or form: "Feet-washing," Lord's "Supper," "Prayer Veil," Holy kiss, the "Virgin Birth," the "Atonement" by "blood," the "Resurrection" from the dead, the "Second Coming of Christ," and we might go on and on pointing out many other apostasies which have taken place all down through the centuries since the Church was established by Christ.

Old Satan has, ever since the garden of "Eden," tried to "bruise the heel" of the "woman," trying to wreck the Church. Yes, Paul's "wolves" were early, even in the first period of the Church age, prevalent in the "Ephesus" period, in the form of "Nicolaitanes." God hates those who LET GO their "first love." Christ's reference concerning "Nicolaitanes" at Ephesus and elsewhere, certainly is characteristic of false apostles in Paul's day, such as he pointed out at Corinth. "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ," 2 Cor. 11:13.

In our discussion of this subject of apostasy, we ask, "What is one of the most, if not the most predominant characteristic of man's life, which leads him into apostasy? Is it not pride? Here we note the words of Solomon, Prov. 16:18, "Pride goeth before destruction, and an haughty spirit before a fall." The next verse a warning . . . "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

We think of Solomon, as well as the early leaders in Israel, which the apostle has pointed out here in our lesson to the Corinthian brethren, as being the "human element of life," which is least important. It is the action of God through men and women that we should closely observe. Solomon stands out in history of the Bible, as one of the greatest characters. Nevertheless, if we erase God and His acts, from his life, what do we have? We have a pitiful story of a man, who had great opportunities, yet utterly failed to develop them.

Let us look at this man's character, before he drifted from God into apostasy. When he was born the Lord loved him. Reading from 2 Sam. 12:24, After the death of David's son, which Bathsheba had born him, like a dutiful husband should, David comforted her, "and she bare him another son, and he called his name Solomon: and the Lord loved him." For all that, he

fell from the true God, and took unto himself false gods. False gods . . . One sin leads to another. The progression is not always visible at once, but as we look back we can see it. The spirit of compromise leads to apostasy. We are living in a day of compromise. Surely God will deal severely with compromise.

Our Lord Himself forecast the day when the "love of money should wax cold." God gave Solomon great riches. Protection was also given unto him, "for David thy father's sake" . . . his great popularity filled him with vanity so complete that he seemed to think that he was immune and could escape the consequences of his sin. 1 Kings 11:5, "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." He also likely to appease his favorite wives, built a temple for Chemosh, the false god of Moab, for Moloch, the false god of Ammon, right on the hill opposite Jerusalem and the great temple of Jehovah. Then each of his wives demanded recognition of her god, so he had to build a temple for the gods of all of his "strange wives." That is, he compromised. Obviously, he never succeeded in winning his heathen wives to worship Jehovah, the true God, but they led him away from his God, who had so richly blessed him. Thus his apostasy.

The Apostle Paul warns us, "But

evil men and seducers shall wax worse and worse, deceiving and being deceived." This second Epistle of Paul to Timothy, together with Second Peter and Second John, and Jude, were given by the Holy Spirit to enable those writers to look down the corridors of time and warn of perils, that would mark the end of this present age and world.

These same letters warn, above all else, of traffic with unbelief and with unbelievers. 2 Cor. 6:17 says, "Come out from among them and be ye separate." 2 Thess. 2 speaks of "a falling away" . . . that will surely come (or has come). 2 Tim. 3:5 tells what to do with respect to those who hold a "form of godliness." "From such turn away." For they have "denied the power." 2 Pet. 3:17, admonishes, "therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." 2 John 10:11, pleads that we be not partakers of the deeds of the unbelieving men. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." Remember, the man who wrote these stern words, was none other than the beloved Apostle John, whom Jesus loved.

Let us again turn our thinking to Solomon's *unsuccessful success*.

When he was in favor with his God, before his apostasy, much of the world paid him tribute. He and his nation had peace, and they dwelt safely, had God's blessings, every man under his vine and his fig tree. 1 Kings 4:25, "And Judah and Israel dwelt safely, every man under his fig tree, from Dan even to Beersheba, all the days of Solomon." Look at his great material success. His possessions, he had 40,000 stalls for horse, 12,000 horsemen. His provisions for only one day were 300 bushels of fine flour, 600 bushels of meal, 10 fat oxen, 20 ordinary oxen, 100 sheep, besides deer, roebuck, fallow deer and fatted fowl. They ate and drank and were merry. His annual income in gold alone was about \$20,000,000. 1 Kings 10:14, "Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold." He also had large commercial interests; he had a navy which brought him gold, silver, ivory, apes and peacocks. "So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart," 1 Kings 10:23-24.

What a man! Surely he must have been happy . . . a great success. He lacked nothing under the sun, and whatever he touched seemed to bring in more gold. The world has never seen his equal. "But!"

He became "out of holy orders." He apostasized. When we come thus far in the life of Solomon, we are startled to note, the change in his character. 1 Kings 11:1, "But king Solomon loved many strange women" . . . of the nations.

Can it be that such a grandly successful man has any flaws in his character? This is a very sad fact. Considering God had given him great wisdom, great riches, and worldly peace as part of an agreement: "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days," 1 Kings 3:11-13. Also, "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days," vs. 14.

This was repeated ten years later, after the house of the Lord was finished. 1 Kings 9:4, God paid His part of the covenant in advance,

in giving the riches and wisdom, and withheld only the promised long life. He expressly stated the consideration of the contract: "But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes, which I have set before you, but go and serve other gods, and worship them: then I will cut off Israel," 1 Kings 9:6-7. God had moved into His temple and filled it with His glory, that His name and power and promises might be perpetually before the king and all the people and that they might praise and obey Him in all things. God's plan is always plain, simple, definite, and effective. Will we obey it? So it was with Solomon, then came his reaction.

Solomon's open sin . . . he loved many "strange women" . . . of which the Lord had commanded Israel, "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. . . . And Solomon did evil in the sight of the Lord, and went not fully after the Lord, 1

Kings 11:6. He built altars for "all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon," 1 Kings 11:8-9.

The words "but" and "and". Is a combination which has wrecked mankind: "But," . . . "and." Be sure your disobedience will be disclosed by "but," and your punishment will follow with "and." "Be sure your sin will find you out." Solomon could not escape the penalty of disobedience. His money and worldly wisdom could not help him. It ended Israel as a unified nation and divided them. The Jews glory in the earthly greatness and splendor of Solomon, but it was due to his disobedience that the united nation of Israel has never since had a king, and will not until Jesus, who is . . . "greater than Solomon" (Matt. 12:42) comes to earth and sets up His Kingdom of David.

In conclusion let us notice, "Solomon's confession," as lessons for us. Perhaps he is one of the outstanding spiritual failures of the world. But we, you and I, cannot hide behind him. How faithful are we to our Lord? How faithful to His Church? How prone are we to conform to the ways of the world? How closely do we refrain from walking after strange gods and daily worship and follow them? How far do our desires lead us? Why are we many times disappoint-

ed? Is it because we do not attain our own desires? Does Christ ever disappoint us? Sinner are you seeking salvation? If not, why not? Dear reader, for your profit, please read and meditate upon Eccles. 2: 1-11. Let us one and all profit by the Bible account of the "Wise man Solomon."

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INSTALLMENTS

The world today has been captured by the installment plan. Whether people desire new furniture, new clothes, new appliances, a new car or a new home, anyone with favorable credit standing can buy to the limit of his finances, even to the point where it is a hardship to pay all the bills. Statistics tell us there are more individual bankrupt cases filed today than ever before in history. People are also price conscious. They compare prices at various stores and with the many available catalogues of today, choosing the article that gives them the best value for their money. Advertisers add to their sales by offering articles at a few cents or dollars under their competitor's price.

Now let us talk about another debt, the most important one in the world, that was paid in four installments. God paid the first install-

ment on the debt of sin, that we all owe, when He gave His only begotten Son to be born in Bethlehem of Judea. Meditate a few moments upon how much Christ gave up, when He left His heavenly home to come to this world. One brother said He left the shining realms of glory to come to the barnyard. Even with His humble birth in the stable, He was fulfilling His part in the payment of the debt of sin. The first thirty years of His life was spent with Mary and her family similar to any other boys life in Palestine. Luke 2:51, tells us He was subject unto His parents. What a different world we would have, if that could be said of all boys and girls today. Luke 2:52 says He increased in wisdom and stature and in favor with God and man. He grew into young manhood ready for His life's work.

Christ paid the second installment on the debt of sin, following His baptism in Jordan by John the Baptist; after which the Spirit led Him into the wilderness where He fasted forty days and nights. At the end of His fast, Satan, knowing He was very hungry, told Him to turn stones into bread, if He was the Son of God. But Jesus only quoted the Scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan then took Him up onto a high mountain, telling Him that all He could see would be His, if

He would fall down and worship him. How Satan lied, when the world and everything therein already belonged to Christ and His Father. Perhaps we should say the glory of the world belongs to Satan, as he said, because all the pomp and power of the world is not in Christ's honor. Christ refused Satan's offer by telling him to get behind Him and saying it is written, "Thou shalt worship the Lord thy God and him only shalt thou serve."

Satan did not despair. If we do not yield to one temptation he quickly finds another. He took Jesus to the pinnacle of the temple and told Him, If He was the Son of God He should cast himself down and angels would catch Him so no harm would come to Him. Jesus replied, It is written, "Thou shalt not tempt the Lord thy God." How happy we should be that Satan did not have the power to end Christ's life at this time and thus prevent His death upon the Cross for us. Luke 4:13 tells us that Satan now left Him for a season. Heb. 4:15 also says, "Christ was tempted in all points as we are and yet without sin." This tells us that Satan followed Him throughout His life, just as he does us, seeking our weak spots to cause our downfall if possible. May we always be able to say, "Get thee behind me Satan."

The third installment that Christ paid was the period of His ministry. Here He gave His life in service,

wholly on His own. He even had no home. In Matt. 8:20 He said, "The birds of the air have nests, the foxes have holes, but the Son of Man hath not where to lay His head." He had no earthly blood relatives, except His mother. Mary, Martha and Lazarus were His close friends and the disciples His companions, but yet He spent much time alone with His heavenly Father in prayer.

He healed the lepers, raised the dead, cast out devils, made the blind to see and healed the sick. He taught in the temple, preached to the multitudes and taught as one having authority. He gave His disciples the rules for a happy life and in turn through His Word gave the rules unto us. John 14:15, "If ye love me, keep my commandments." Matt. 22:37-39, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself." If we have truly kept the words Christ gave to the lawyer, we will be careful to not break a single one of the ten commandments, which God gave to Moses upon Mt. Sinai. In the tension of the world about us, we have lost sight of God's and Christ's commands and have sacrificed the peace which comes from simple child-like faith in the Word of God.

The fourth and last installment was made when Christ gave His life upon the Cross, for your sins

and mine. We may have peace unspeakable here on earth and life eternal as our reward in heaven, if we only accept His blood as the payment for our sins. There was no delayed payments on this debt. How it makes our hearts ache when we think of Christ hanging upon the Cross and saying, "Father forgive them for they know not what they do." At His trial the Jews asked that His blood be upon them and their children. Yet I heard a beautiful young Jewish girl say, "We do not believe in Christ and how can we be responsible for His death?" May we be grateful for Calvary and what it means.

CALVARY

The place of curse and the place of blessing, the place of curse for Jesus and the place of blessing for us. There we see man at his worst and God at His best. Where the Lamb of God was slain and the Son of God gave up His life for you and me. Where we see the depth of sin and height of God's love.

Calvary where all the sin of the world was laid upon One who had no sin. Where sinners plunged beneath that flood, lose all their guilty stain. Where all the ransomed church of God is saved, to sin no more.

Calvary where our Saviour died and salvation is born. Where God's Son was forsaken, that we may never be forsaken. Your hope and mine for time and eternity.

Calvary where God so loved the world He gave His only begotten Son. Where God commended His love towards us. Where He was wounded for our transgressions, where by His stripes we are healed. Where we have the sweetest story ever told to build up our eternal hope.

I want to thank Bro. Ora Skiles for the thoughts he gave, that made this article possible, with God's help.

Sister Ruth Drake
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NEWS ITEMS

LOVEFEAST DATES

April 23—McClave, Colo.
April 24—Bethel, Pa.
April 30—Grandview, Mo.
May 1—Waynesboro, Pa.
May 6—Eldorado, Ohio
May 7—Quinter, Kans.
May 7—Orion, Ohio
May 15—N. Lancaster, Pa.
May 20—Dayton, Va.
May 20—West Fulton, Ohio
May 22—Shrewsbury, Pa.

QUINTER, KANSAS

The Lord willing, the Quinter congregation plans to have their spring Lovefeast services May 7. All are welcome to come and enjoy these services with us.

June Beck, Cor.

DEAR BRETHREN AND SISTERS

By the time this issue of the Bible Monitor is in the hands of the Brotherhood, we your Brother and Sister and Brother and Sister Mil-lard Haldeman, will have begun our labors for the Lord in Denmark. We are scheduled to leave New York by air April 15, and arrive in Copenhagen, Denmark, April 16 at 9 A. M.

There has been a very touching appeal to us from the Assembly in Denmark and to convey to the Brotherhood the fervency of the call, I herewith include a few excerpts from a letter sent by the Elders in Denmark: "We, Christ's Assembly in Denmark are awaiting a reply from you, if we may expect you brethren to come to us, here in the Assembly.

"We, the Elders here in Denmark sent to your our destitute call. We believe the Lord will bring you to help the Assembly here and we have struggled in prayer to the Lord in this matter. Dear brethren, we ask you once again if you may see that the Lord has a duty for you here."

Noah had a call from God to build the Ark. Moses had a call to lead the children of Israel out of Egypt. Paul had a call to come over into Macedonia. Abraham had a call to go to a land that God would show him. All these brethren be-

fore us answered their call. We four have had a call from Denmark, just as truly as our fore-brethren had. Not only have the four of us been called, but we are being sent by the Dunkard Brethren Church.

This is a Macedonian call to come over into Denmark. This call parallels Abraham's call in many ways. God told him to get out of his country. We will have to do the same. We must leave our homeland, our kindred, our father's and mother's house, our beloved church-members and go to this land that God is leading us to.

This matter has been heavy on our hearts and minds for some time. It is each of our honest, earnest, sincere desires to do God's Will in our lives. We have faithfully tried in the past to carry out His directives in our lives. We have, to the best of our ability, set our spiritual house in order.

We four greatly beg your support in every way, for the serious, solemn work that is before us. While we are responsible to carry out the work of the church in Denmark, each of you accept as your responsibility your part in supporting us morally, spiritually and prayerfully at the Throne of Grace.

We earnestly solicit correspondence from you. We may not be able to personally answer all letters. We do contemplate writing a Denmark letter, for the Bible Monitor from time to time, that each member will

be informed of our work over there.

Our mailing address for the present will be, in care of: Elder Johannes Hansen Thalbitzer, Strandgade 7 A, Frederiksvaerk, Denmark. Postage for an airmail letter is fifteen cents per half ounce and will reach us in three to four days. Regular mail takes several weeks.

The following is the last paragraph in a letter received from Bro. Johannes, after we wrote him when we would arrive there. "We heartily welcome you to us. We are looking forward to have you with us here and we ask the Lord to bless everything for you and all your dear ones."

We are going in faith, fully believing we were called and are being sent. We pray that we will not give one unsound word. We ask that each reader travail in prayer for each of us and for the work in Denmark. Above and beyond all other things, we want the Will of our Heavenly Father done, and if there is any praise, honor or glory, may it be reserved unto His most Holy Name. May God bless each of you is our prayer.

Bro. and Sister Paul R. Myers

MACEDONIA

Brother and Sister Paul Blocher were God's messengers to us in October. God tells us, "I will set up shepherds over them which shall feed them and they shall fear no

more, nor be dismayed, neither shall they be lacking, saith the Lord," Jer. 23:4. Both the Old and New Testaments call God's ministers shepherds. Jesus commissioned Peter as a shepherd, John 21:15-17, when He said, feed my lambs and sheep. How eagerly we wait for the shepherds God sends us. Pray for Bro. Blocher that he will be strengthened to always be a good shepherd in God's sheepfold, as he has great responsibilities.

"It is a pleasure and a blessing to be in the house of the Lord. 2 Thess. 1:3, Charity and faith aboundeth. Paul holds the Thessalonian church up as an example for us. They were obedient and were respected for it. There is no neutral ground, we are either for faith and charity or not. They were enduring tribulations and persecutions. Can we be commended as that church was?

Gen. 24:1-9, the ideal servant. When we think of a perfect servant we would have to think of Jesus. He did His Father's will. He served us with the Word and salvation, so that we may escape eternal death. This Scripture in Genesis is about a willing servant's obedience to his master.

Abraham is called the father of the faithful. He was called out of his homeland to a promised land. The faithfulness of Abraham, in a sense, passed on to his servants and his son, Isaac, and from generation

to generation. Abraham was a man of prayer, interceding for others unto God. His servant was commended and honored. He had authority over all of Abraham's goods. What great confidence Abraham must have had in that servant.

Does God delight in us as Abraham did in his servant? Does He entrust us with His glorious commands? I believe He does when He calls us for a special work. Surely Abraham had an ideal servant. We would do well to live as he did, careful, humble and faithful. Heb. 11 gives us examples of faith. These men endured hardships and death, yet were faithful.

A faithful servant will first, remain with his master to do his will; second, go where he is sent. Gehaza suffered the consequences of going where he was not sent and even denying that he had gone away. He coveted wealth. Worse than that, he implied that his master needed silver and raiment.

Abraham did not want Isaac to marry an idol worshipper. The servant made a vow to find a godly woman for Isaac. Do we consider how important our vow unto God is? We are made to wonder whether we always go on the mission we are sent on, in our Christian life. The ideal servant feels humble and unworthy for the task.

We are to learn the power of prayer. No doubt the servant beheld his master, Abraham, often in

prayer unto God. Not to idols, the moon or the sun, but unto the true God. The servant humbly begged his master's God for strength, for the important task he had before him. He also asked God's kindness to his master. He magnified his master, not himself.

In our Christian life are we as earnest and prayerful to fulfil our vows, as this servant was? Much difficulty would be avoided if we would go to God in prayer. It is much better to go before rather than after we get into trouble. The Spirit sometimes forbids us one way and guides us to a Macedonia instead. In his prayer the servant trusted God to bring out of the city the woman for Isaac. Nothing is too hard or difficult for God. If we enter into prayer with God, let Him do the guiding and directing.

Verse 26 tells us the servant bowed his head and worshipped God. Not only had he prayed for directions but he was faithful to thank Him for the answer. For protection we receive we must thank God. Any fulfilled prayer must be recognized and praised. If we go where we are sent, do the task to the best of our ability, I believe God will reward us with a blessing.

The servant felt the pressure of his duty so greatly, that he refused to eat until he had completed his errand. Perhaps if he had eaten first he might have gotten into a

state of mind, of not caring about fulfilling his vow. The ideal servant performs his task before the feast. We are to do the will of God before seeking other necessary things of life. Seeking first the Kingdom of God is our first mission in life.

"I am Abraham's servant." He did not tell how important he was. He kept his high rank in the background. Humbling himself, he related the wonders of his master. Do we keep in the background before God or do we set ourselves up first? Magnify the Father as Jesus did, when He said, "I came not to do my will."

Jesus said, "Ye are my witnesses." The ideal witness testifies to others, of the greatness of his Maker. It is profitable to talk to a careless person who has dropped his vows, to persuade him to renew them. From time to time we each need to renew our vows.

God promised eternal life to those who worship and obey Him. God is a spirit and those who worship Him, must worship Him in spirit and in truth. How great our Master is! He helps us when we fall and come short of His Will. He has an abundance of good blessings and good treasures for us.

The servant not only was sent to find a woman, but he was also to bring her back. The pressure of duty was still upon him when he said, "Hinder me not, seeing the

Lord hath prospered my way, send me away that I may go to my master." Are we that concerned about our vows, that we finish them to the end? How wonderfully rewarding to be earnest in prayer and work. Sometimes we know not which way to go or what to do. It is then we must go to prayer and ask God to show us.

The servant was a man of integrity, loyal and honest. He related all he had done to his master. The ideal servant in Christian life, relates all things to God. I believe we can do this if we walk step by step with Him. He knows our weaknesses and promises us strength. Many are the trying things of the days of life, we dare not give up.

We are not born by chance. There is a mission for each of us. We must tend to our mission with all possible diligence. Let us remember to speak of the good deeds of our Master and not our own. We can have the peace of God in our hearts if we are humble, trustworthy, prayerful and thankful, as Abraham's servant was. If we keep His commandments a crown awaits us. Are we ideal servants?"

Sister Elta K. Blythe
822 W. Calhoun
Macomb, Ill.

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Happy is the man who does not try to lift himself up, by pulling someone else down.

SINS

The Son of Man hath power to forgive sins. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. Most people in this day are not willing to make confession of or repentance for their sins. Confession and repentance require humility of heart. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season," 1 Pet. 5:5-6.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. 2:4-5. Do we have this Spirit today in our witnessing for Christ? "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)," Gal. 1:1. How about some people who claim to have the power to forgive men's sins? "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,

let him be accursed," Gal. 1:8. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," vs. 11-12. How much of today's preaching harmonizes with the Apostles' teaching?

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward," Matt. 6:5. Is this a contrite spirit? "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Pet. 3:4. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5:20. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men," Matt. 15:8-9. Many are called but few are chosen. Many people go where the large crowd is to try to receive salvation.

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God,"

Matt. 22:29. "And Jesus answered and said unto them, Take heed that no man deceive you," Matt. 24:4. "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein," Luke 18:16-17. For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. The Pharisees paid tithe and boasted of it. Some professors today make it known to the public, of the amount they pay to their church. It is true that many love the praise of humanity.

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors," Jas. 2:8-9. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," 1 Cor. 13:1. Some people rejoice when they get the best of a bargain, or take advantage of others. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, 1 John 2:15. The only way to peace and union is to continually try to do better. Self-righteous persons are always

right and feel no need for a repentive mind. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," Luke 15:7.

Some claim they have eternal security and cannot sin any more, for they are in a state of perfection. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," Luke 24:47. Sorry to say, we have people who are not desirous or willing to learn. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch," Matt. 15:14. Even leaders act just like the Pharisees, for instance, they advocate tithing and on the other hand follow all kinds of worldly amusements. "For they loved the praise of men more than the praise of God," John 12:43. "I am come a light into the world, that whosoever believeth on me should not abide in darkness," V. 46. We can always if we follow the light of the glorious Gospel of Christ. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day," V. 48.

Before He was crucified Jesus prayed to the Father, Not my will but thine be done. Some Christians make many demands to the Lord in their prayers, because they never

made a full surrender to the Lord. We should be very thankful for what He has done for humanity. We need to give thanks at all times unto God, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. In whom we have redemption, through His blood, even the forgiveness of sins. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," Col. 2:6-7. "Wherefore be ye not unwise, but understanding what the will of the Lord is," Eph. 5:17. This does not mean only one day in the year, Thanksgiving Day. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother," Mark 3:35.

"Then said one unto him, Lord, are there few that be saved: And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," Luke 13:22-23. For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. "For many are called, but few are chosen," Matt. 22:14. Not many wise men after the flesh, not many mighty, not many noble, are called. Your faith should not stand in the wisdom of men, but in the power of God. The things which are impossible with men are possible

with God. "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you," 1 Thess. 4:11.

William N. Kinsley
Hartville, Ohio

EASTER AFTERTHOUGHTS

Another Easter has come and gone and whether the world has been bettered or not, by the celebration, would be difficult to tell. Am I better for recalling the scenes of that memorable day when the women were told, "He is risen"? If I have really recalled those scenes and have taken into my own soul the truth of it, I am better. But if Easter has meant only colored eggs, rabbits, feasting and displaying new garments, the value of Easter Day has been lost.

Is there a child who does not know the real reason for happiness on this day? There are many, and there are some in our own midst who have not heard. In one Sunday-school, every word, exercise and song seemed to speak a message of the Risen Lord, and hearts were quickened with a new desire to be completely resurrected from sin, and to carry the message to lost souls. What a power for good we would be if the Spirit of the Risen Lord were our only Guide!

Sel. Montez Sigler

THE BLESSINGS OF GOD

We as a nation are bountiful blessed through food and the riches of earth. We have showers of blessings through God, that last only for a season for us. We read in God's Word of some who were concerned only about the riches of this earth. Many today are concerned only of the riches of this earth, which are perishable. Abraham, a great man of faith, was abundantly blessed by God.

We have received the great gift from heaven, do we appreciate the saving Gospel of Christ? He will give us strength to be free from the evils and sinful pleasures of this world. The blessed gift of God's love. His blessings rest upon His people. We have received all our blessings from God, especially the blessings that lead on to eternal blessings. We need the life that leads to eternal life and the light that leads to eternal light, where God is the light. Christ is working for eternal blessings for His servants, He has left this world and has gone to prepare a place for us. He said, In my Father's house are many mansions awaiting the righteous.

Those who appreciate the great blessings of God become good examples for others. Dear reader enjoy the spiritual blessings and become a blessing to others. Blessed are those that hunger and thirst

after righteousness for they shall be filled. Only through Christ can we receive the eternal blessings of God. "Blessed be the God and Father of our lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," Eph. 1:3. People often express missing good earthly things, how about the good spiritual things? Do we appreciate the blessing of health and strength and are we using them for good? Let us work for the blessings that are approved by and acceptable unto God.

If we keep the deceitfulness of Satan subtracted from our lives, we can have the blessings of God added and multiplied to us. Those who receive the spiritual blessings of God are a blessed example to others. Blessed are the dead that die in the Lord, for they shall rest from their labors. The eternal blessings of God cannot be fully realized in this robe of flesh. Behold I bring unto you good tidings which shall be unto all people. The greatest blessings rest with those that accept the whole plan of salvation. The spirit was made flesh and dwelt among us. The great blessings of God in this life, will if used right lead to the great blessings of eternal life. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." Matt 5:10.

Have you received the remission of sins, through repentance and bap-

tism and thus be on the way to christian joy through the ordinances of God? "Blessed is he that keepeth the sayings of the prophecy of this book. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:7, 14. We should not walk in the counsel of the ungodly, stand in the way of sinners or sit in the seat of the scornful. We need the tie that binds our hearts in christian love. We need to endure the temptations of lifes pathway. The children of Israel received manna from heaven to keep alive their earthly bodies, while traveling through the wilderness toward the promised land of Canaan. God supplied their needs, yet some murmured against the leaders and against God. Many died in the wilderness and did not get into the promised land. Moses, their great leader, was allowed to look into the promised land, but was barred from it because he disobeyed one of God's commandments.

Jesus said, Except your righteousness exceed that of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven. Do we realize that every good and perfect gift comes from above. Paul and Silas were cast into prison while they were preaching for God, but He came to their aid. We could refer to many throughout the past ages, who were blessed through the

bounties of God. John the revelator was placed on the lonely barren Isle of Patmos, through his faithfulness and communing with God, he was abundantly blessed and permitted to look into the holy city of God. Are we making good use of the blessed riches of God which He is extending to us?

We are traveling through a wilderness of sin and we need the spiritual help and blessings of God always. Those that live careless and sinful lives have not received the great spiritual blessings of God. What we need today is to earnestly call upon God in prayer and search His Word for spiritual blessings. If all people everywhere would seek the spiritual blessings of God, men would not possess things able to destroy a great part of the population of this world. Let us remember the great blessings of God that came through John the Revelator, from the lonely and barren Isle of Patmos. We need the spiritual blessings of God as we are in this sinful world, which will be destroyed for it's sin.

May our life, through the blessings of God and Christ Jesus, turn many from darkness to the marvelous and blessed life in our Lord and Saviour. God protected Daniel in the den of lions and the three Hebrew children in the fiery furnace. If we are true and faithful, we will have His protection for our souls, from the shadows and works of darkness. Since the time of Christ

faithful servants of God were destroyed in their robes of flesh. Some day they will be resurrected to the great blessings of eternity.

The strength of men could not hold our blessed Saviour. Our temporal lives will soon be past and only what is done for Christ will last for eternity. We must accept the blessings of God in this life to receive the blessings of heaven. Christ is coming again to receive the faithful who have served Him. We must serve Him here, in this life, to be with Him to enjoy the great blessings of God throughout the ceaseless ages of eternity.

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WHY WE WORRY

The attempt to analyze our worrying yields a three-angled answer:

1. Worry is a personal habit. It is a habit that, once formed, is difficult to overcome. For it is largely a mental habit, an attitude of mind toward what happens, may happen or may not happen. The habit of worrying wears grooves in our gray matter. Every time we indulge in it the grooves are made deeper, like ruts in a dirt road. With every recurrence we become the more apt to drop into them. We are victims of our own habit.

Moreover, the very earnestness of life superinduces the habit. Here, for instance, is a mother with three

small children. She wants to be the best mother on God's earth. She bears those children hourly upon her mind and heart. Then she has three perfectly good reasons, insistent reasons, for worrying. One may break a limb before the day is over. Another may contract a contagious disease. Who knows what may happen to a child? Or here is a father: large family; small wages; no margin to fall back upon; uncertain health that may give way at any time. As he thinks of his family, why shouldn't he fall into the habit of worrying?

Once the habit is acquired, there is little relief. Every threatened fluctuation of circumstances is a signal for a fresh indulgence in it. Thus thousands are proving themselves incapable of an overcoming life, merely reflecting the fearsomeness or changefulness of their environment.

2. We worry because others about us worry. It is contagious. It is in the atmosphere. It is passed from mouth to mouth. Our neighbors are worldly people. They know only the world's philosophy. When things go wrong, or threaten to, they freely express the world's spirit of fear and anxiety. We catch it from them. We fall into their ways of looking at things. We are bound to do so, unless — that is where our prayer-life becomes a necessity. Only as a life of prayer, coupled with a constant renewing of the mind through

feeding upon His Word, makes Christ more real than our neighbors, makes His philosophy of life, His way of viewing things, more dominant than theirs; only so can we escape falling into their ways of worrying.

The world worries, and has ample reason for doing so. It faces tremendous problems, with no real solution for them. But the Christian is very differently situated. He is "Not of the world." Prayer maintains an other-worldly viewpoint and he is spared the mental infection.

3. We worry because we do not realize our Heavenly Father's care. This we conceive to be the chief and determining reason. The Fatherhood of God has been left in the realm of theory. Faith has failed to clothe it with practical reality. We must listen anew to our Saviour, pleading with us to be persuaded of our Father's loving care and therein to rest. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. 5: 25-26.

The thought Jesus disallows is not the provident thought that stocks

the larder for the winter's need, but the anxious, worrying thought that saps the spiritual life. He is inveighing against worry over the simple necessities of life: food, drink and clothing. He instances the birds. They have all these, with no lack. Why? Because their Heavenly Father provides for them? No, indeed. They have no Heavenly Father; they are merely creatures. "Your Heavenly Father" feedeth them. That's the kind of a Father you have. See what He does for His creatures. What will He not do for His children? Are ye not much better than they?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. 6:28-30. How the question of clothing vexes the human mind. Jesus bids us look to the lilies of the field, so beautifully clothed, for a demonstration of our Father's delight to adorn even the humblest of His creations. Solomon, with all his suit-makers and costly extravagance, "was not arrayed like one of these." If He does this for the grass of the field, so transitory, but for a day, surely we have every

reason to trust Him. Jesus' plea for a worry-excluding reliance upon our Father is very emphatic, "shall he not much more clothe you, O ye of little faith?"

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:31-33. Is there any fallacy, any weakness, in the argument upon which Jesus rests His double "therefore"? There is none. The case is so perfectly conclusive. So He commands us: Do not worry about these creature necessities; for after all these things do the Gentiles seek. Who are they. The unconverted people who have no Heavenly Father, who are just grown-ups, looking after themselves. But how different it is with you, the children of God. "Your Heavenly Father knoweth that you have need of all these things."

What a comfort! What a carefree life! If Jesus wants us to live such a life, and shows us the reasonable basis for it, why should not every child of grace rejoice to live it? Note the thrice-repeated "all these things." The unconverted continually seek them; our Heavenly Father is ever mindful that we need

them; as we seek first our Father's interest, He will delight to see that we, His children, have them.

Conclusion: The key to a care-free life is a day by day trust that leaves the unfolding future, wholly and implicitly in our Father's hands. Such words of counsel from the lips of the Lord, who unfailingly and unfalteringly trusted His Father, should lead us into prayerful consideration of our second question, Why we should not worry?

Sel. from His Peace

The closer Christians get to Christ, the closer they get to one another.

SUNDAY SCHOOL LESSONS FOR MAY 1966

PRIMARY LESSONS

May 1—God Makes the Sun to Shine. Eccl. 11:67; Matt. 5: 43-48.

May 8—(MOTHER'S DAY) God Gave Us Fathers and Mothers. Mark 10:13-16.

May 15—God Sends Us Rain. Job 36:26-28; Psa. 147:1-9.

May 22—God Gives Us Food. Exod. 3:17, 16:1-15; Joshua 5:10-12.

May 29—God Gives Us Clothing. Matt. 5:1-9, 6:25-34.

ADULT LESSONS

May 1—Melchizedek Blesses Abram. Gen. 14:1-24.

1—Was Melchizedek superior to

Abram in every respect?

May 8—MOTHER'S DAY. Gen. 3:20.

1—Did God instil in woman the desire to propagate the human race?

May 15—Abram Is Justified by Faith. Gen. 15:1-21.

1—Is our faith weak compared to Abram's?

May 22—Birth of Ishmael. Gen. 16:1-16.

1—Was the birth of Ishmael in God's plan for Abram's future?

May 29—Isaac Is Promised. Gen. 17:1-27.

1—Was circumcision of any value other than being a token of God's covenant with Abraham?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1966

FAITHFULNESS OF GOD

Memory verse, Deut. 7:9, "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

Sun. 1—Dan. 3:13-25.

Mon. 2—I Sam. 17:38-54.

Tues. 3—Ezek. 18:19-30.

Wed. 4—Psa. 36.

Thurs. 5—Heb. 10:12-31.

Fri. 6—Jno. 14:1-14.

Sat. 7—Rev. 22:7-21.

Memory verse, II Thess. 3:3, "But the Lord is faithful, who shall stablish you, and keep you from evil."

Sun. 8—I Pet. 4:7-19.

Mon. 9—Deut. 7:1-15.

Tues. 10—I Kings 8:54-66.

Wed. 11—Psa. 89:1-8.

Thurs. 12—Deut. 9:1-6.

Fri. 13—Psa. 105.

Sat. 14—I Thess. 5.

Memory verse, I Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

Sun. 15—Luke 21:25-33.

Mon. 16—Psa. 37:1-17.

Tues. 17—Isa. 43:1-13.

Wed. 18—Rom. 4:7-25.

Thurs. 19—I Cor. 1:1-18.

Fri. 20—Rev. 19:7-21.

Sat. 21—Heb. 6.

Memory verse, Heb. 10:23, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

Sun. 22—II Thess. 3.

Mon. 23—II Tim. 2:1-15.

Tues. 24—Heb. 2:9-18.

Wed. 25—Rev. 1:4-20.

Thurs. 26—Psa. 111.

Fri. 27—Ezek. 12:17-28.

Sat. 28—Matt. 5:17-26.

Memory verse, Psa. 36:5, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds."

Sun. 29—Dan. 2:10-23.

Mon. 30—Luke 2:25-40.

Tues. 31—Prov. 29:16-27.

BIBLE MONITOR

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MAY 1, 1966

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HONOUR OR — ?

"For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death," Matt. 15:4. We find the word "mother" eighty-five times in the New Testament alone and many more times than this in the Old Testament. Thirty-five of these mentioned in the New Testament refer to the mother of Jesus. This must be a very important word or else so much space in the Holy Bible would not be devoted to it. In fact without a mother none of us would be reading these words. What does the thought of mother mean to us today? What has the word mother meant to us in the past?

To those who have a living mother, what does the thought of "mother" mean to you each day? While she lives, you are showing daily by your words, impressions and deeds what the thought of mother means to you. Note carefully the command of God in our text. Can you picture the vast difference between "honour" and "curse"? How many

words, impressions and deeds have you recorded under each of these two headings? Are you proud of the list under "honour"? How ashamed are you of the list under "curse"?

We have never felt quite as serious, an honourable thought or deed unexpressed as a dishonourable thought or deed expressed. Definitely there is no excuse for ever cursing father or mother. It is no wonder that the command of God tells us in our text "let him die the death." The word used here for death in the Greek "thanatos" means just that, let him be put to death. There may be a reason, because of the kind of a father or mother that we have or because of some misunderstanding, that we cannot sanction the deed of father or mother or that we cannot respect them. However, there is never a reason whatever for cursing father or mother. Actually do you want to be guilty before God, of such a deed as this?

How many books would it take, for you to list the deeds and cares that father or mother have placed upon you? How many can you think

back over and feel that they were improperly done? On the other hand, how many can you think back over where you showed no appreciation for whatever? I am fully convinced of the truth of the principle of the golden rule: that whatever you do for others, will some day come back to you. Some may say this is a big statement, and it is, but I am still convinced that some day, in some way, it will be true.

Dear young reader, if you remember little of these few thoughts, if you cannot honour father and mother to the degree you would like, always remember to Never, Never curse father or mother.

OUR HOMES NEED CHRISTIAN MOTHERS

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands," Prov. 14:1. There had been a train wreck, the conductor ordered his flagman to run down the track and wave his red lantern, to save the coming train. Today the Christian must think of the oncoming generation and with the help of God, hang out the red lantern of warning. If the United States is to continue going forward, onward and upward, during the coming years, it will have to look to more than its armies and navies and air forces, its courts and legislatures, its commerce and industry. It will have to look to the Christian

home, where it will find godly fathers and mothers. They have the sacred responsibility of building a spiritual home. Fatherhood and motherhood both come from God. They are mirrors in which the divine nature is imaged. The heart of God is the mother of all mothers.

Hannah prayed earnestly that God would grant her the happiness of bearing a son. Today this blessing is despised by many modern women. Today parents flee from parenthood as though it were a curse. They even go so far as to commit murder to prevent childbirth. The result is ruined health, wrecked happiness, broken homes, divorce trials, lost self-respect, a weakened nation. And worse than all these — a disregard of God Almighty.

In all her sorrows, Hannah did not surrender to despair and cry out, "Well, what is the use anyway?" She did not resort to fortune-tellers. She did not clench her fists and vow she would get through these difficulties in her own strength. She did not drown her sorrows in drink, parties and pleasure. She turned unto God. It would be well for American mothers to follow Hannah and rely upon the Almighty. They must go back to God. That means they must go back to what Jesus taught. He exalted motherhood. Through Him motherhood was elevated to its highest heights. He did this during a reign

of unspeakable misery and indescribable lust. He, as God, might have entered the world in pomp and great glory, but instead He was born of the Virgin Mary. What an honor to motherhood. During His boyhood He obeyed His mother. Even in His dying moments, He provided a home for her. Many instances are recorded of His compassion and interest for the mothers of His day. He still loves mothers, He still has power to comfort and bless.

In many homes today, there is quarreling instead of peace and quiet. There is hatred instead of love. Mothers are worried about their children. Many are oppressed by sins. Many are disturbed by serious mistakes of the past. But, thank God, there is hope. Jesus died for such mothers. He has promised forgiveness and redemption, if only they will turn unto Him. His compassion, which He manifested so perfectly in refusing to cast a stone on an abandoned woman, has not changed. His promise, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" still stands true.

Today the mothers of America are defying the Almighty. They are rejecting the Lord Jesus. Today, without a doubt, more American mothers than ever before, are living without God. They are willfully spurning God's mercy. They indulge

in cocktail drinking. Many even work in saloons, taverns and night clubs, while their children are home alone, out on the streets, at the movies or television with an inefficient baby-sitter. Many American mothers, card-crazed and pleasure-bent, see Sunday come and go without giving a thought to their own or their children's salvation. Statistics show that atheistic organizations list mothers among their staunchest supporters. In this day, when more books and magazines than ever before are being printed, some of the worst novels and plays have been written by mothers. At least half of our American mothers are not members of any church. Many of those who have their names on the church rolls do not attend, even if they are within walking distance. Many more may be trying, but fail, to find comfort in modernistic congregations.

Recently I read a mother's report of such an incident, perhaps only one of thousands, as I was sitting in my pew what did I overhear? Yes, they are almost bankrupt. I did not get one trump hand. Who is your dressmaker. Where do you buy such pretty clothes —. When the sermon started, the text was taken from the Old Testament, from the words "David longed." Ah, I thought, a wonderful sermon. He will draw a comparison between the water of the well and the living water and David's thirst for it. But

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as, I did not know modernism. The preacher told about his own home, the things his father did, how his mother wanted a veranda. Not once was Christ mentioned. The sermon referred to God two or three times, but the speaker showed by his manner that he expected God to be grateful for the fact that His name was mentioned. Those who attended the service received, not the bread of life but only ashes. Oh, that these hungry mothers might be led to true Gospel worship. As long as millions of mothers stay away from God, America can have no assurance that Divine favor will continue to bless it as a country. A trusting faith in Christ, by more American mothers, would be one of the Nation's greatest assets. A trusting faith in Christ will also give personal assurance of sins

forgiven and of the Saviour's guidance through the problems of life.

Hannah poured out her soul before the Lord. In our American homes there are millions of mothers who cannot bring before the Lord the needs of their family life, because they know not how to pray. In various crises in American history, many mothers have gone to their knees and pleaded with the Almighty. As mothers of Christian homes today, we have an obligation and a responsibility to pray for the mothers of America, who are without Christ. Pray that more mothers may discover that their place of prime importance is the home. Pray that they may realize their greatest responsibility is the care of husband and children. Pray that they may watch carefully and prayerfully over the bodies and souls of their boys and girls. Pray that in the days to come, with warclouds hovering low, that the usual sins of unfaithfulness of husband and wife, divorce, career-chasing of mothers, and selfishness may be lessened. Pray that more American mothers may be convicted by God against their sinful practice of abortion and their willful neglect of children.

There are American mothers who spoil their children with overaffection. They think only of the child's health and appearance. They laugh at his cute or naughty ways. They prepare their children for baby contests, but they never prepare them

for the Lord, because they do not know how. They attend theaters and visit the booking agencies because they hope to have a daughter to be selected for a motion picture role. Their boys and girls know ballroom dancing, but they are not acquainted with the Sunday-school. What a blessing it would be to this Nation if more mothers of America, Christian mothers included, would bring their sons and daughters before the altar of prayer. The Saviour is still saying, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

What would it mean to this nation if more mothers taught their children of Christ's marvelous love? If more mothers would teach their boys and girls to kneel daily in prayer to the Saviour? If more mothers gave their children early religious instruction? If more mothers insisted that God's Word be read regularly and reverently in the home each day? If more mothers took their children to Sunday-school each Lord's Day? If more mothers could be used to bring their children to accept the Saviour as Lord of their lives? No doubt the country would soon feel the powerful support of such a movement, and all the world would know that the homes of America were now blessed with more Christian mothers.

—Ruby P. Zook in
Christian Monitor

HOW LONG IS LONG?

Is it important to God how long a woman's hair should be? It certainly must be, for if not then why did the Lord divinely inspire the Apostle Paul to write 14 verses in the Bible pertaining to a woman's hair? II Tim. 3:16 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." There is more written about a woman's hair in the New Testament than there is about stealing. So, consequently I am sure that this subject is near and dear to the heart of the Lord.

Now in I Cor. 11:3 the Word says, "The head of every man is Christ, and the head of the woman is the man; and every man praying or prophesying having his head covered, dishonoreth his head (which is Christ), and every woman that prayeth or prophesieth with her head uncovered dishonoreth her head (which is her husband)." The Bible says, "Long hair on a man's head is a shame," and if a man could have long hair like a woman it would be a shame, and it would also prove his disobedience to God, just as short hair on a woman shows her failure to be obedient and under the subjection of her husband. What's worse is that it shows her disobedience to the sacred command, "that wives must be subject to their husbands." We live in a day in which

women have become dissatisfied with their God-given place in the home. Many women today curse and use viler language than a man. They have picked up man's filthy tobacco habits and wear his clothes (which God condemns as an abomination in Deut. 22:5). It is no wonder why men have lost their respect for womanhood. It is because women have abandoned their God-given places in the home as being under subjection to their husbands.

Now I Cor. 11:5 says, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." I once knew a woman in whom I had complete confidence in as a Christian. Many times her prayers and testimony helped me in my early Christian life. She was a woman of God and a prayer warrior. She faithfully prayed and fasted once or twice a week, but she had short hair. She had never had the light that it was God's will that she have long hair. At the time I did not have the light either. I have often thought since then, that if this good sister only would have her glory (I Cor. 11:15, "but if a woman have long hair it is a glory to her") she would not have dishonored her head each time she prayed, and God could have used her more fully for the salvation of souls. There are some women like this woman, who have never had the light on God's Word, that

they should have long hair. Some set under the ministry of preachers that by misinterpreting I Cor. 11:16, try to wipe away everything that the apostle said in the previous verses. But the 16th verse is the strongest verse in the Bible against a woman cutting her hair. The original Greek in this verse confirms the things that Paul is saying. "If anyone is inclined to be contentious, we have no other practice, nor have the churches of God." Some of the most modern translators have translated this the same way: R.S.V., Goodspeed, Moffatt, Phillips, Amplified New Testament, New American Standard Bible.

Now on the other hand I am afraid there have been many holiness preachers, who have known the correct translation of this 16th verse, but still have failed to preach to their Christian women the necessity of having long hair. Like the lawyer who tempted Jesus when he said, "Who is my neighbor?" they say "How long is long?"

How long is long? Well, the Bible says in verse 14, "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?" At this many people say, Well, Jesus had long hair, and some of the apostles, and other Christian men down through the years like John Wesley. But I say they appeared to have long hair in the eyes of the world. Before God called me to preach I was a

barber, and during the early part of my barber training, we were required to study the skin and its appendages, and in so doing I learned that the average length of an Anglo-Saxon woman's hair is from 18 to 24 inches when left uncut. Exceptionally, it may grow to 36 or even 50 inches or more in length. The hair of the men of the same race has an average length of 12 to 16 inches. (This is found on page 171 in the Standardized Text Book of Barbering.) So we see that because it would be a shame for a man to have long hair, God provided through nature, that it would be impossible for him to have long hair, even after a man let his hair grow long as it can grow, compared to the average length of a woman, it is still short. My conclusion is this: If a man's hair is short by nature when it is as long as it can grow, then a woman's hair by nature is long when it is as long as it can grow.

How long is long? As long as it can grow. "Doeth not even nature itself teach you this?"

I marvel how anyone calling themselves a Christian can ever hesitate as to doing what they believe to be the will of God. For God's Word says, "sin is the transgression of the law," I John 3:4. Again in Matt. 7:21 the Lord Jesus said, "Not everyone that saith unto me, Lord, Lord shall enter into the Kingdom of Heaven, but he that

doeth the will of my Father which is in heaven." I would hate to be the woman who has cut off her glory and then some day would have to stand before the judgment seat of Christ, and have His "eyes as a flame of fire" rest upon my shorn hair which is almost as short or maybe even shorter than His hair that is "white like wool," Rev. 1:14.

Written by Larry Warren,
sel. from "The Voice of The
Nazarene" by Bro. B. E. Smith

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Ba'al, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?" Jer. 7:9-10. "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath," Jer. 7:29

This is Jeremiah warning the people that because of their abominations they have become the generation of his wrath, and are going to be taken into captivity in Babylon. This is also God warning the church, that because of her abominations, she is also going into the spiritual Babylon, the great tribulation. Matt. 24:34 tells us of the present generation and the things

concerning the tribulation, he says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

As we have seen Jeremiah's generation was a generation of hair cutters. Considering that a generation is approximately thirty-five to forty years; we go back to World War II, when the woman took man's place in the factories and started the great fad of hair cutting. We can see the time is getting short. No, God has not left us in darkness that we should be overtaken as a thief. Wake up women! If ye cut off and cast away your hair, you are casting away the glory given to you, and are aligning yourself with the wrath of God.

"Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate." Jer. 7:34. The last verse of this chapter has a wonderful promise for us. The bride will not be present in this terrible judgment. Yes, we shall be caught up to meet the Lord in the air before His wrath is poured out on the earth. God will take the first fruits out before the harvest, the only way to get into the harvest will be to submit to terrible torture and death, James 1:18, Rev. 13:15.

Jesus wants to live in the temple of our bodies as He lived in His

own when He was here in the flesh, in the Will of His Father.

Bro. Berton E. Smith
R. 2, Topeka, Ind.

(The applications of Scripture in this article are those of the author and not necessarily those of the Dunkard Brethren Church.

—Editor.)

NEWS ITEMS

TO THE GENERAL BROTHERHOOD AND BIBLE MONITOR READERS

Elder Millard Haldeman and wife and Elder Paul R. Myers and wife, missionaries of the Dunkard Brethren Church, called by the Holy Ghost, are now on the mission field in Denmark.

As the branch needs the strength of the vine, that it may bear fruit, so these missionaries need the strength of the church, to live and be able to teach by precept and example the true doctrine of Christ, who would have all men to come to the knowledge of the truth and be saved.

May the church be inspired with Holy Zeal to fulfil her mission in the world, is our prayer.

Herbert Parker.

Sec. & Treas., G.M.B.

WAUSEON, OHIO

The Lord willing, the Lovefeast services at West Fulton will be on Saturday, May 21. There will be services all-day with communion in

the evening. Come and enjoy these meetings with us.

Sister Leola Beck, Cor.

SWALLOW FALLS, MD.

The Swallow Falls congregation met in council meeting April 4. Services were opened with Scripture reading and prayer. Bro. Ernest L. Miller, our presiding elder, was in charge. Among the items acted upon, we decided to have Bible Study at 9:30 Sunday morning, rather than at 10 A. M. due to shortness of time.

We would like to mention our joy over the wonderful turnout at District Meeting here. The District was well represented. We would like to thank the Sisters from other congregations, for their wonderful and faithful help in the basement. We want to express our thanks to those who gave a contribution to the couple nearby, whose home burned while the services were here.

Bro. Paul H. Mellott, Cor.

GET ACQUAINTED WITH THE GOOD SAMARITAN SERVICE

The Good Samaritan Service is sponsored by the Swallow Falls congregation of the Dunkard Brethren Church. Its purpose is to utilize plain clothing you may have and not have a use for. Its services are offered to anyone who wears plain clothing. Those wishing to list

clothing will keep it in their possession. Send a description with size, name and address to: Homer Mellott, Rt. 1, Box 290, Oakland, Maryland, for publication. Bulletins will be sent out periodically. Anyone wishing to receive these *bulletins* may request same. Those wishing to obtain items through this service will contact or write directly to the owners and make arrangements to fit the garment, or for transportation. Those disposing of these items may donate them or charge a nominal fee as they like. There is no charge for this service. Help yourself and others by using it.

May God bless all to be a distinguished, separate and peculiar people, laboring for the Lord.

Homer Mellott

Rt. 1, Box 290

Oakland, Md.

Phone 334-4815

MARRIAGE

Sister Joan Hoover, daughter of Bro. and Sister Paul Hoover, R. 3, Hanover, Pa., and Bro. James William Pifer, son of Bro. and Sister Glenn Pifer, R. 2, York Springs, Pa., were united in marriage April 2 at the home of the bride. The bride's father performed the ceremony. They are living at 401 South Queen St., Littlestown, Pa.

The church is a building and loan association to help you build a mansion in heaven.

MACEDONIA

We welcomed Bro. and Sister Roy Swihart to break the Bread of Life with us on Nov. 14. In our natural life we eat bread every day. This is necessary for daily strength, but it can do nothing to give us eternal life. Matthew tells us Jesus was hungry. He had no bread. Satan told Him to command stones to be made bread. Jesus said, "Man shall not live by bread alone." Bro. Swihart endeavored to teach us how to obtain and eat of this satisfying nourishment. That we may not faint or be hungry again in the spiritual sense. "He that cometh to me shall never hunger," John 6:35.

Bro. Swihart taught us that patience is important. He chose his text from one of my favorite inspirational verses. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Read his expressed thoughts, quote:

They that wait upon the Lord, Isa. 40:31. Prayer is a wonderful ministry. It is powerful and very needful. Especially in these perilous times when the evil one is trying to make inroads on those attempting to live a Christian life.

The power is demonstrated in Abraham's prayer asking God if He would save Sodom for the sake of

fifty righteous persons. God said, "even for the sake of ten persons" He would not destroy it. When not even ten righteous men could be found, the city was destroyed. But God remembered Abraham's prayer and sent Lot out of the doomed city. *Your prayer will have weight if you wait on the Lord.* We need prayers to remain faithful. Youth, whom we expect to be strong, sometimes faint. Those who do not faint look to the God for wisdom, the only source of strength.

What does waiting upon the Lord mean to you? In Acts 1 we find a group of believers waiting for the promise that the Holy Spirit would come to them, after Jesus ascended to His throne. When they received the Spirit they were ready to go out to teach the Gospel.

The children of Israel at the edge of the sea were fearful they would die in the wilderness. The sea was before them and Pharaoh was overtaking them. Moses said to them, "Fear ye not, stand still and see the salvation of the Lord." Wait till God shows us His direction.

We need wisdom and strength for the duties of the day, Matt. 14:13. Jesus departed to a desert place apart to pray. He felt a need to be alone with His God. Mark 1:35, "And in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." He opened prayer in secret, teaching us it merits.

Teaching us that God sees in secret but rewards openly. Seek wisdom and courage through prayer in quiet places, in order to face problems and gain victory over sin. To be "rivers of living water" we must meditate and apply the Word to our lives.

In Gal. 1:16 Paul says, "To reveal His Son in me that I might preach Him among the heathen; immediately I conferred not with flesh and blood." But to spend time with God. Paul learned to suffer for the cause of Christ. He knew prisons and bonds and waited for God. Waiting gave him strength to write for us the sacred epistles. He learned to be content, to abound, and to be abased. He was not discouraged but pressed on, to help us learn by his life how to be content with our lot.

Paul had been breathing out threatenings against those who taught the new Gospel. But when he found he could not kick against the pricks, he asked, "God what will you have me do?" He waited for God's directions. He followed them and became a new man. If we have God's favor it is the most important thing in life.

In the story of Mary and Martha Jesus teaches us that when Mary chose to wait on God, it was a blessed thing. We live not by bread alone, we need to hear His Word, too. We can be sure we will have life more abundantly if we feed upon

His Word.

The order of the modern day is eat, drink and be sociable. Waiting on God will bring us something society cannot bring. Strong Christians have their loins girt about with truth. They have on the breastplate of righteousness and their feet shod with the preparation of the gospel of peace. They carry the shield of faith. The faith shield is of greatest importance for without it we cannot please God. Doubting has no place in a Christian's life.

Because Jesus was in ALL points tempted as we are, He is able to help us in everything. The Christian life is a battle and we need to watch and pray for one another. In everything by prayer and supplication with thanksgiving let our requests be made known to Him, who will help.

We need to wait upon Him to be a living testimony. A group of students was discussing the different translations of the Bible. One student did not fully agree with all that had been spoken. He said, "I like my mother's translation the best. She translates it into her life." This is the most convincing translation I know of.

We need to eat for natural strength. We need to communicate with God for inner strength. Peter followed Jesus; when the testing time came he failed, then remorse filled Peter. He thought he was strong enough but he wasn't. Later

when Peter was preaching, the people took special note of him, Acts 4:13. The people saw they were ignorant and unlearned men. They marvelled and took knowledge that they had been with Jesus. Somewhere they had waited on God and now it was a much different Peter who spoke boldly and with the Spirit. We don't need to be educated to get this knowledge. The secret is being with Jesus. Peter says, "We cannot but speak the things we have seen and heard."

"They shall mount up with wings as eagles." God gives us this strength to mount up above earthly material things. Things of the flesh, such as costly ever-changing fashions and trashy reading do not appeal to a Christian. Wait upon thy God. It gives grace. Results: a sound heart.

What we harbor within us affects us mentally, physically and spiritually. That is why Paul tells us in Phil. 4:8 to think on whatever is true and honest, just, pure and lovely; things of good report, if there be any virtue or any praise. Paul says do these and you will understand why life does not consist in abundance of possessions. This, I think, is like soaring as the eagle.

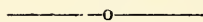
Gal. 6:9 teaches us not to be weary in well doing, that we shall reap when the time comes, if we do not faint. It might seem that our efforts don't bring forth much fruit, but bread cast upon the water will

someday return. God says, "My word shall not return to me void." So the "bread," in the form of a good deed or comforting word, that we cast upon the water, for God's honor, will return to us a blessing. As we think of those things that discourage us, remember God's favor that will help us overcome those things that so easily beset us.

The goal we seek is the living stream with the tree of life. Paul says we see through a glass darkly now, but in Heaven face to face. He says, "no chastening seemeth to be joyous" but to a true child of God it brings us closer to God's Will and afterward peace.

Let us each meditate and study these wonderful things that we may be as the eagle and mount up with wings to Heaven.

Sister Elta K. Blythe
822 W. Calhoun
Macomb, Illinois



How many there are today pretending to be lovers of both God and the world, men and women trying to touch the things that they should hate and yet pretending to be living in the closest friendship of Jesus Christ. It is easy to put on the garments, but it is easier to see through the thin, mocking gauze of them, the actual impossibility of such living. We must choose between the evil love of the world and the overflowing love of God.

Sel. *The Gospel Witness*

AT MY MOTHER'S KNEE

I have worshipped in churches and
chapels,

I've prayed in the busy street,
I have sought my God and have
found Him

Where the waves of the ocean
beat,

I have knelt in the silent forest,
In the shade of some ancient tree,
But the dearest of all my altars,
Was raised at my mother's knee.

I have listened to God in His temple
I've caught His voice in the
crowd,

I have heard Him speak when the
breakers

Were booming long and loud ;
Where the winds play soft in the
tree tops

My Father has talked to me,
But I never have heard Him clearer
Than I did at my mother's knee.

God make me the man of her vision

And purge me of selfishness!

God keep me true to her standards

And help me to live to bless!

God hallow the holy impress

Of the days that used to be,

And keep me a pilgrim forever

To the shrine at my mother's knee.

Sel. Sister Shella Stump

Billy Sunday said: Temptation is
the Devil looking through the key-
hole. Yielding is opening the door
and inviting him in.

MY MOTHER'S BIBLE

My mother's Bible is faded and
worn,

It's ancient leaves are tattered and
torn.

It brings to mind all her tender-
ness,

Her gleaming eye and fond caress.

The life and peace that it imparts
Eases and comforts my aching heart.

Although God has called mother
home,

There's never a moment when I am
alone.

I browse through the Proverbs
she used to quote,

The Beatitudes that Matthew wrote ;
The wonderful words that Jesus
said

In this Holy Book my mother read.
Sister Myrtle Broadwater

**WHY SHE KEPT THE
LIGHT BURNING**

A mother kept a candle burning
in the window every night for ten
years. One night, very late, a poor,
wretched woman from the street
entered. The aged woman said to
her: "Sit down by the fire." And
the stranger said to her: "Why do
you keep that light in the window?"
The old mother replied: "That is
to light my wayward daughter when
she returns. I have kept a light in
that window since she went away
ten years ago. Since then my hair
has turned white. Folks often blame
me for worrying about her but you

see I am her mother; and sometimes, half a dozen times in the night, I open the door and look out in the darkness and cry: 'Lizzie! Lizzie!' But I must not tell you any more about my trouble, for I guess from the way you are weeping that you have trouble enough of your own. Why, how cold and sick you seem! Oh, my! Can it be? Yes, you're Lizzie, my own lost child. Thank God that you are home again!" What a time of repentance, reconciliation and rejoicing there was in that home that night!

—Selected

This light that was kept burning must have been a natural candle, but I think we can apply it as spiritual also. What godly mother would give up, no rather always be waiting and watching for that loved one to return. What a responsibility is placed upon mothers but her love will endure until the end. May God help us.

Sister Jeanette Poorman

A MOTHER'S REWARD

"Affection!" Who is there among us can outclass the affection a mother gives to those she loves? One author was heard to say once:

"When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, read to them, to teach them, to pray with them, and in

this way be a loving companion and friend to my children.

"I had to neglect my housework often. I had no time to improve myself in many ways I should have loved to do.

"I have my reward now!

"My sons are ministers of the Gospel; my grown-up daughters are Christian women. I have plenty of time now to sit down and rest; plenty of time to keep my house in order; plenty of time to indulge myself in many ways beside going about my Master's business wherever He has need of me.

"I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world for themselves I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I had—myself."

—Selected.

MOTHER'S LIVING HERE

Our little lad came in one day

With dusty shoes and tired feet;
His playtime had been hard and long,

Out in the summer's noontide heat.

"I'm glad I'm home," he cried, and hung

His torn straw hat up in the hall,
While in the corner by the door,
He put away his bat and ball.

"I wonder why," his auntie said,
 "This little lad always comes here,
 When there are many other homes
 As nice as this and quite as near?"
 He stood a moment deep in thought,
 Then, with lovelight in his eye,
 He pointed where his mother sat,
 And said, "She lives here; that
 is why."

With beaming face the mother
 heard;

Her mother-heart was very glad.
 A true, sweet answer he had given;
 That thoughtful, loving little lad.
 And well I know that hosts of lads
 Are just as loving, true, and dear;
 That they would answer as he did,
 "'Tis home, for Mother's living
 here!"

—Juvenile Pleasure

VICTORIOUS GRACE IN THE HEAVENLY PLACE

Some of us stay at the Cross,
 Some of us wait at the tomb,
 Quickened and raised together with
 Christ,
 Yet lingering still in its gloom.

Some of us bide at the passover
 feast

With Pentecost all unknown;
 The triumphs of grace in the
 Heavenly Place

That our Lord has made our own.

If the Christ who died had stopped
 at the Cross,

His work had been incomplete;
 If the Christ who was buried had
 stayed in the tomb,
 He had only known defeat.

But the way of the Cross never
 stops at the Cross,
 And the way of the Tomb leads on
 To victorious grace in the Heavenly
 Place,

Where the risen Lord has gone.
 —Annie Johnson Flint

THE GATHERING OF THE RANSOMED

On that bright and golden morning
 When the Son of man shall come,
 And the radiance of His glory we
 shall see;

When from every clime and nation
 He shall call His people home,

What a gathering of the ransomed
 that will be

When the blessed who sleep in Jesus
 At His bidding shall arise

From the silence of the grave and
 from the sea:

And with bodies all celestial

We shall meet them in the skies,

What a gathering and rejoicing
 that will be.

Sel. Franklin Pierce

Now among my fading remem-
 brances these in the main are my
 regrets: When I am right, no one
 remembers; when I am wrong, no
 one forgets.

GO BACK AND CONFESS

William L. Rosenberry

Our text for today is taken from Luke 19:8. It is about a man that every Sunday School boy or girl is well acquainted with. "And Zacchaeus stood, and said unto the Lord; behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I will restore him fourfold."

We are confident that many of you, when you hear the name Zacchaeus immediately remember him as the little man who climbed a tree to see Jesus. To refresh our thinking about this little man, you remember Jesus was passing through Jericho for the last time on His way to Jerusalem. As was always the case many people thronged about Jesus as He traveled through the cities and villages, because of His fame. We would suppose that Zacchaeus was near to where Jesus was about to pass, heard the noise of the coming crowd, and inquired of the people why such a large crowd had gathered in the street. When he learned that it was Jesus about to pass by, he was seized with a strange desire to see this much heralded Christ. Being small of stature, perhaps a dwarf, Zacchaeus found a large tree overhanging the highway, and perched himself in it so that he might get a good look at the Christ.

This man had more than just a desire to see Jesus! For do not forget he was a man of authority, rich, and of great dignity. And now for one hour at least, he lays aside his dignity and position and like a curious little boy is sitting on a limb dangling his legs, awaiting Jesus to pass by.

When Jesus came to the spot where Zacchaeus was, He called to him to come down for He wanted to dine at his house. Most joyfully was the Master received. From the reading of our text, it is apparent, as the two walked toward Zacchaeus' house, that Zacchaeus poured out his heart to the Lord. He would have told Jesus how sick of sin he was. His excessive collecting of taxes was preying upon his mind. He must have deliverance. "Confess Zacchaeus, repent, and I will forgive you and remove that burden from your heart," would have come from the lips of the loving Saviour. The confession was made and sealed with, "Lord the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." Jesus gave Zacchaeus the witness for such a bold confession of guilt and desire to make full restitution by saying—"This day is salvation come to this house."

Notice Jesus did not give Zacchaeus the assurance of peace and the witness of salvation until he was ready to make restitution, which is

the message we wish to bring to you today. A number of folk feel that restitution is not necessary or demanded of God. Under the Law it was part of the code for proper relationship among the Israelites. And now under Grace do you think that God would require less of us? Restitution is necessary not only from a Christian stand point, but is also demanded by the laws of our land. If a person steals a sum of money, and is caught, do you think our courts will allow that fellow to get by without making restitution? Never! The laws on the statute books of all lands cry out against such a one, and demand that full restitution be made, and as well a penal sentence be inflicted as punishment against the offender. Do you think God in Heaven is slack concerning His Laws? No, my friend, if you profess to be a Christian and haven't straightened up your past and made full restitution your profession is a vain thing and you are devoid of saving grace.

This is the reason that so many professing Christians go through life with doubts in their hearts as far as their having a definite witness from heaven that they are saved—they have never straightened out their past life with their fellowmen. God will not give saving faith to the soul until all the conditions for that faith have been met. Usually when a person says, when seeking God, "I can't believe or I have no

faith," it is because there are things in their lives they are not willing to confess or make right. Remember unconfessed or unrighted wrongs are not put under the Blood. The Scripture says, "If we confess our sins He is faithful and just to forgive us our sins." But if we don't confess we don't get forgiveness.

Before you get complete peace you will have to pay every penny you stole, confess the lies you told on another, confess the cheating at school or work, take back the tools or other things you stole from your place of employment or neighbors. You will have to pay those store bills that you never intended to pay. Perhaps you cheated during the rationing days of World War II! Pay it up my friend if you want salvation. You will certainly have to straighten out with the one you defamed, smeared, and perhaps ruined. You will have to make restitution for the home you broke and the stolen affection of another man's wife or another woman's husband. Go back friend, go back through your life and make restitution if you want peace and salvation.

What about that chicken or duck you ran over in the highway and never straightened it up with the farmer? What about the birds and animals you shot out of season or illegally? What about the politics you played to keep another out of office, or to put him out of office? What about your unfaithfulness,

husband or wife? What about your loss of virtue, young lady — your loss of honor, young man? Go back friends, go back and straighten up your past—make restitution and full confession, then and then only will God receive you.

God demands Holy living and you can't live a holy life with unconfessed sin and unrighted wrongs in your life. Jesus told Zacchaeus, after he was willing to make restitution that salvation had come to his house. You too, will find peace if you will confess and make full restitution. Do it today.

Sel. Sister Shella Stump

STEADFASTNESS

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Even so we also should walk in newness of life," Rom. 6:3-4. This means a sanctified life. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. 5:17. This is a different, Christ-like way of living. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spirit-

ually minded is life and peace. Because the carnal mind is enmity against God," Rom. 8:1, 5-6. Satisfaction of the carnal mind seems to be prevalent in this day and age.

V. 9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Church membership is not salvation, unless you are living the way the Word of God directs. V. 14, "For as many as are led by the Spirit of God, they are the sons of God." Have ye received the Spirit of adoption? V. 16, "The Spirit itself beareth witness with our spirit, that we are the children of God." If His children, then heirs of God and joint-heirs with Christ? "For Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4. There are many so-called Christians who think we are still under the law. Gal. 3:24-27, Wherefore the law was a schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For ye are all one in Christ. How about some who claim they are saved without baptism?

We still have school-masters in some churches who exercise lordship. "Stand fast therefore in the liberty wherewith Christ hath made us free. Christ is become of no

effect unto you, whosoever of you are justified by the law: ye are fallen from grace," Gal. 5:1, 4. Is this not a sad condition, for in Jesus Christ, neither circumcision availeth anything, but faith which worketh by love. V. 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." If ye be led of the Spirit, ye are not under the law. "Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:5, 7. And you hath He quickened, who were dead in trespasses and sins; the spirit that now worketh in the children of disobedience. But God who is rich in mercy, for His great love wherewith He loved us.

What is our attitude to humanity? Are we trying to help others, or trying to take the advantage of our fellowman? Conversion must be from within, a change of mind and heart and soul. In the last day there will be many deceivers. 2 Cor. 11:13-15. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. For Satan himself is transformed into an angel

of light. The apostles often wrote about such things. 2 Cor 11:26, In perils among false brethren. Some were desirous to apprehend me. False brethren in some of the churches is the greatest cross the true followers of Christ have to bear. We are deceived and disappointed, as Satan is transformed into an angel of light, who can know it.

Jer. 17:9, The heart is deceitful above all things and desperately wicked: who can know it? V. 10, I the Lord search the heart . . . even to give every man according to his ways and according to the fruit of his doings. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," Gal. 6:7-8. We should serve in the newness of the Spirit and not in the oldness of the letter. Like as Christ was raised up from the dead, even so we also should walk in newness of life. Some think we should follow old ways, after the old man such as tobacco habits, accepting all things that are old fashioned. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. For if

righteousness came by the law, then Christ died in vain. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. 15:58. Does this mean we should spend our time in the poolroom, golf grounds, gambling, dancing, card parties and all kinds of worldly amusements?

"As ye have therefore received Christ Jesus the Lord, so walk in him," Col. 2:6. In these days sin is introduced in the public schools and yet there is no room for the teaching of the Holy Bible. "Set your affections on things above, not on things on the earth," Col. 2:2. Put on the new Man and seek those things which are from above. Let the peace of God rule in your hearts. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall," 2: Pet. 1:10. Whereby are given unto us exceeding great and precious promises, having escaped the corruption that is in the world through lust. "I can do all things through Christ which strengtheneth me," Phil. 4:13. "Happy is he that condemneth not himself in that thing which he alloweth," Rom. 14:22. In doing things that we ought not to do. When we form our habits, is it by faith or is it by the lust of the flesh? For whatsoever is not of faith is

sin. Rom. 14:17, For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost.

William N. Kinsley
Hartville, Ohio

NOT GOING YOUR WAY

"You're just out of date," said young pastor Bate,
To one of our faithful old preachers,
who
Had carried for years, in travail
and tears
The Gospel to poor, sinful creatures.

"You still preach on Hell and
shock cultured ladies
With your barbarous doctrine of
blood,
You're so far behind you will never
catch up
You're a flat tire stuck in the mud."

For some little while a wee bit
of a smile
Enlightened the old preacher's face:
Being made the butt of ridicule's cut
Did not ruffle his sweetness and
grace.

Then he turned to young Bate.
so suave and sedate
" 'Catch up' did my ears hear you
say?
Why, I couldn't succeed if I doubled
my speed,
My friend, I'm not going your way."
Sent in by Mrs. Esther Gish

Let's stay ready, Christian pilgrim,
 For the coming of our Lord,
 For we don't know just the minute
 He'll return with His reward
 For His faithful saints and servants
 That are watching, night and day,
 Longing for the life so blessed
 That shall never pass away.

Yes, He's coming, surely coming,
 For His bride upon the earth
 That has robed herself in garments
 That are wondrous in their worth;
 Garments washed so pure and holy
 In His blood that sanctifies,
 And that makes us fit for Heaven,
 That sweet home beyond the skies.

Let us keep our deep affection
 Set on holy things above,
 Lest the world and her attractions
 Rob our hearts of godly love,
 That would cause the pearly portals
 To outclose our precious souls,
 And remorse would be our portion
 While the age eternal rolls.

It should be our aim and purpose—
 Yes, the purpose that's supreme—
 To be found where God would have
 us

Going up salvation's stream,
 Helping others pull in earnest
 With their hands upon the oars,
 And their prayers and faith ascend-
 ing

Up to Heaven's glory shores.

Sel. by Margaret Myers

Helping others is like a wheel—
 there is no end to it.

FOR SALE

One cross, nearly new. I cannot carry it and keep up with the world and its crowd.

One talent, new except slightly self-worn. It has been laid away for years in a napkin.

One five-piece set of armor. All pieces are in good shape, only need polishing.

One bundle of Christian opportunities. Contained in bundle is one of the greatest opportunities in the world, and that is of going to my church every Sunday. Another one is the opportunity of being a soul winner. I seldom use these opportunities so have decided to let them go with the sale.

One badly used Christian influence. Buyer may be able to repair this influence if carefully handled.

The above-mentioned items are stored in the basement of my home, located on the corner of Careless Avenue and Neglect Street.

Signed,

A Lota Christians.

THINGS TO THINK ABOUT

Sel. from *The Gospel Witness*

Kindness is the language that the deaf can hear, and the dumb can understand.

What we are is God's gift to us; what we make of ourselves is our gift to God.

It is better to say a good thing

about a bad fellow; than to say a bad thing about a good fellow.

What kind of a church would your church be, if all the members were like you?

There are no detour signs along the straight and narrow way.

The Bible promises no loaves to the loafer.

The reason a lot of people cannot find Opportunity, is it goes about disguised as Hard Work.

You can't "wait on the Lord" and "run with the devil" at the same time!

Sel. by Sister Hallie Snyder

"Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law," Gen. 19:14. Parents are given to children that they may set an example and give instructions and commands, which will turn the children from evil companionship and sin, to God and righteousness. Lot having failed in the first instance, in that he sought fellowship with men of the world, also came short in the second. He lost his parental influence when he lost his godly separation. Christian parents will be held responsible at the judgment seat of Christ for the behavior of their children as well as for their own.

Sel. by Sister Jeanette Poorman

I DIDN'T HAVE TIME

I got up early one morning
And rushed right into the day!
I had so much to accomplish
That I didn't have time to pray.

Problems just tumbled about me,
And heavier came each task.
"Why doesn't God help me?" I
wondered.
He answered, "You didn't ask."

I tried to come into God's presence:
I used all my keys at the lock.
God gently and lovingly chided,
"Why, child, you didn't knock."

I wanted to see joy and beauty,
But the day toiled on, gray and
bleak.
I wondered why God didn't show
me.
He said, "But you didn't seek."

I woke up early this morning
And paused before entering the
day.
I had so much to accomplish
That I had to take time to pray.

—Author Unknown

Sel. by Sister Hallie Snyder

It is easy to think we are more
honest and more generous than an
actual test will reveal.

Lazy church members ought to
be dealt with like the drones of a
bee-hive: driven or dragged out.

ABIDING

I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweet-
ness

Of confiding in His Word.

I have tasted life's pure fountain,
I am trusting in His blood;
I have lost myself in Jesus,
I am sinking into God.

I am crucified with Jesus,
And He lives and dwells with me;
I have ceased from all my struggling
'Tis no longer I but He.

All my will is yielded to Him,
And His Spirit reigns within:
And His precious blood each mo-
ment,
Keeps me cleansed and free from
sin.

For my words, I take His wisdom
For my works, His Spirit's power
For my ways, His ceaseless presence
Guides and guards me every hour.
Of my heart, He is the Portion,
Of my joy, the boundless Spring:
Saviour, Sanctifier, Healer,
Glorious Lord, and coming King.
—A. B. Simpson

Many of us feel that we could
move mountains if somebody else
would get the hills out of the way.

Many who profess to have been
washed are apparently still in the
rough-dry stage—badly wrinkled.

HAPPINESS

There is joy in serving Jesus
As I journey on my way,
Joy fills the heart with praises
Every hour and every day.

There is joy in serving Jesus
Joy that triumphs over pain,
Fills my soul with heaven's music
Till I join the glad refrain.

There is joy in serving Jesus
As I walk alone with God,
'Tis the joy of Christ, my Saviour
Who the path of suffering trod.

There is joy in serving Jesus
Joy amid the darkest night,
For I've learned the wondrous
secret
And I'm walking in the light.

There is joy in serving Jesus
Joy that throbs within my heart,
Every moment, every hour
As I draw upon His power.
Sel. by Margaret Myers

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD'S INTEREST IN MAN

"Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him," Heb. 2:7-8. God created all things upon the earth. God made them all to work together, for example: the plants feed the animals and the animals feed the plants. In all cases one thing keeps another from overrunning and predominating the earth. Man is fearfully and wonderfully made, we each must admit. Man is certainly crowned with glory and honor, ruling and subduing as he will. Except for a comparative few things, which God has not given over to man, he enjoys the rule of all.

"For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it

not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right," Isa. 45:18-19. Besides all the things which God has created for man, He also tells man how to live and what to do for his own welfare. This is a blessing which we often fail to appreciate, among the many things we see and hear, that declares the things that are right and there is no question about what He tells us. Do you sincerely believe that God speaks righteousness in His Word? What a promise to base our future upon, we never need to fear the outcome if we observe His Word to the best of our ability.

Man is the crowning part of God's creation and He gave him dominion over the other parts of His earthly creation. So vast are these things, that through all these years, man has not discovered all the wonders of God's creation. All these blessings are for our good, as

long as we use them according to God's directions. Yet man is foolish to exalt himself, rather it ought to humble us to know that the mighty God considers us and provides for us, both temporally and spiritually. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," Rom. 8:28.

But alas, man has often used his special power of dominion over the things of the earth, in a way that runs contrary to God's purposes. Just as God is all-powerful to bless when He will, so He is all-powerful to punish man for disobedience. It is this vain and foolish conduct of man that has brought the trouble and sorrow among human beings, that we see and hear almost continually. Man sins and comes short of the glory of God and is subject to severe punishment. But alas God has provided a way to bring the transgressor back to a place of sinlessness and harmony with Him. Dear reader, the Atonement of the shed blood of His beloved Son, can cover all our iniquity if we only accept Him and serve Him as our Lord and Master. Is our interest upon this earth or in God's eternal Home? "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Matt. 6:20. Is God not extremely interested in man, "But

the very hairs of your head are all numbered," Matt. 10:30. This illustrates how watchful and concerned God is for each one of us.

God is so interested in man that He has made him some unmeasurable and eternal promises. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," Gen. 8:22. What more could we wish for in a temporal way? How concerned are we about such an Almighty God? "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting," 1 Tim. 2:8. If we are really concerned about our Creator, we can find a multitude of instruction in this short verse. God expects us to pray to Him, and not just three 3-minute prayers on Sunday either. What kind of a life is required to "lift up holy hands" unto Him? What kind of life is necessary to avoid anger? What kind of consecration is necessary to live without any doubts, concerning our God?

God's interest in us is realized by the joy we find in His Holy Word. God's interest in us is experienced by the blessings we receive among His creation. God's interest in us is realized by the hope created in our soul, by His marvelous promises. O Lord, help me to know how greatly I am favored by Thy loving provisions and particular care over

my life.

His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And praise Him in song alway.

A MINUTE FOR MEDITATION

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would raise to the rescue, if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions, during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him. Being much engrossed, she left others to hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly, and having good care for dignity, minister and elder were unmindful of the feelings of the boy in the pew and made no provision in sermon or song for his boyishness, and so that church and many sad-hearted parents are now looking for the lost boy.

The above article which appeared in the *Western Voice* dated June 17th, 1965, has presented a challenge to me and it should challenge every parent that has an interest in his family, not only in this life, but in the life to come. The thoughts contained in the above article could be your son. Maybe he is a prodigal today, but there is a way back home, and may we never give up the fight for them until they are safe at home again.

The Bible says, "we should train up a child in the way it should go and when it is old it will not depart from it." Israel, when they were walking with the Lord, taught their children the Word of the Lord, morning, noon and at night. We take our children to church and Sunday-school, which is nothing less than our duty, and I commend you for it; but our responsibility goes beyond what our children get in Sunday-school and church. We should take that extra time through the week and read the Word with them and intimately teach to them the reason why we believe the things we do and the commandments we observe and keep. May God help us to see the necessity of doing our best to see that our children get the proper training in the things of God, after all our children of today are the Church of tomorrow.

Hayes Reed, 1433 Overholtzer Dr.
Modesto, Calif.

BIBLE MONITOR

Taneytown, Md., May 15, 1966

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BE NOT DECEIVED

"Take heed that ye be not deceived," Luke 21:8. These are among the last words Jesus gave to His disciples before His crucifixion. They should burn into the hearts of His people today. Because of the great falling away of the church and the power of satan around us on every side, going about us as a roaring lion seeking whom he may devour; much of his deadly work is done through false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Is not this the condition before us today? "And many shall follow their pernicious ways; by reason of whom the way of truth

shall be evil spoken of," 2 Pet. 2:2. I am amazed at the tons of spurious literature hurled at the Bible and discrediting God's people. We are reminded of Korah and the two hundred and fifty princes that gathered themselves together against Moses and Aaron, sowing discord and speaking against God's anointed. The earth opened up and swallowed all of them and their households; read all of Num. 16.

Matt. 24:24-25, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before." Where we have false teachers we have false doctrine, teaching for doctrine the commandments of men. False security, scoffers saying "where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," 2 Pet. 3:3-4. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Pet. 5:8. "Sober," this little word often unnoticed is important in these last days; you must be sober to drive safely, to walk straight. I must warn everybody of the dangers we face because of the liquor traffic. I fear we do not fully realize the impending danger that is sweeping our nation. The handwriting is on the wall, our

nation is sold to another, the time is short; we must warn others. The Christian that is not up in arms against the liquor traffic is not doing his duty.

From the woes of intemperance come thousands of sins of intoxication with the world. To mention a few: television has become a national sin that carries disgrace and death. An account is recorded in Ezek. 23 of two sisters that were deceived by the Assyrians, with men portrayed upon the wall in vermillion. And as soon as she saw them with her eyes, she doted upon them and sent messengers unto them into Chaldea. Read the whole chapter and you will know the results of television. Gen 3:6, the first sin came through the eye, "She (Eve) saw that the tree was good for food and that it was pleasant to the eyes." Dear Brethren, we are not immune from the great influence that is around about us. If you call to remembrance how the Israelites lusted after the evil things, and murmured against Moses and against God and some of them, as it is written, the people sat down to eat and to drink and rose up to play. I Cor. 10:8-12, Neither let us commit fornication, neither let us tempt Christ, neither let us murmur as some of them and was destroyed of serpents.

All these things happened for our ensample, for our admonition upon whom the ends of the world are

come. Wherefore let him that thinketh he standeth take heed lest he fall. I can see the spirit of compromise is pressing hard on the political, economic and religious leaders today. The devil's plot to enslave and destroy God's people begins with its leaders. It is found in the ecumenical council headed by the Pope of Rome. Read the 7th chapter of Proverbs, then turn to Rev. 17th and 18th chapters. My text is Luke 21:8, Take heed that ye be not deceived. How are we to know who the false prophets are? "If they speak not according to this word, it is because there is no light in them," Isa. 8:20. Ye shall know them by their fruits, Matt. 7:16-20. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," Eph. 6:10-11. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke 21:36.

L. A. Shumake

Rt. 5, Box 149,

Louisa, Va. 23093

Pray regularly — God is easier to talk to than most people.

Let us live as though Christ were crucified yesterday, risen today and coming tomorrow.

NEWS ITEMS

THE DENMARK LETTER

Strandgade 7 A,
Frederiksvaerk,
Denmark

Bro. and Sister Millard Halde-
mand and my wife and I left New
York City Friday, April 15th, at
7:30 P.M. We flew by SAS air
lines direct to Copenhagen, Den-
mark, arriving here at 3:05 A.M.
(9:05 A.M. Denmark time) on the
morning of the 16th.

We were pleased to meet Bro.
Johannes Hansen and two other
members of the Assembly of Christ.
They gave us a very hearty wel-
come and took us from the airport
to Sister Hanni's home in Fred-
eriksvaerk, which is about fifty
miles northwest of Copenhagen. Be-
tween the two cities we saw many
large farms, with very large barns.
They do much farming and dairying
in Denmark.

Upon arriving at Sister Hanni's,
we were received with much wel-
come. Words cannot express the
feelings manifested, both on the part
of Sister Hanni and Bro. Johannes
and the four of us.

We have a heavy program laid
upon us. We crave the prayers of
our home church and the brother-
hood. We are thankful for the en-
couragement we received before
leaving home, via letters, telephone
calls and words of expression from
many people.

Elder Rasmussen, who is seventy-
six years old, and is bedfast, upon
our first visit with him, told us
he prayed that he might live to see
the day that Brethren from America
would come to Denmark to help
them. It touched us very, very
deeply.

The Assembly in Denmark have
started Sunday school. They are
using the same lessons we use in
America. We are thankful. We
were made to rejoice to hear a let-
ter read from India. There are a
group of people there, who worship
much as we do. They observe the
Lovefeast, baptize in water and are
in many ways similar to our belief.

So, dear Brethren and Sisters in
America, we know not what the
morrow holds, but we do know who
holds tomorrow, and that is the God
whom we serve. Pray for us that
the four of us will be loyal, faithful
and true to our calling and that
God can use us to His honor and
glory.

Bro. & Sister Paul Myers

Bro. & Sister Millard Haldeman

THE DENMARK LETTER

Strandgade 7 A,
Frederiksvaerk,
Denmark

It is a very beautiful morning
here in Denmark. Birds are sing-
ing, flowers and all of nature are
bursting forth, and it reminds us
of our home land. We arrived here
two weeks ago today. It has been

a very busy two weeks. We are getting acclimated to the new environment.

We travel fifty miles one way, twice a week, to one of their churches. We travel once a week, seventy-five miles one way, to another of their churches and once a week they have services here in Frederiksvaerk.

With so much travel, so many sermons to prepare and with much conversing in the home over the Scriptures, we have little idle time. The truth is, we came here to work for the Lord and we want to be busy. He is the best taskmaster. We have the need of the prayers of our Brethren and Sisters in America. You cannot realize our responsibilities here in Denmark.

The Assembly here believe in the Holy Kiss, as we in the Dunkard Brethren Church believe. However, the health authorities do not permit the brethren and sisters to greet mouth to mouth. They require that it be cheek to cheek, to avoid transmitting of disease. We believe that when we obey the Scriptures, God will take care of the health part.

The four of us walk much and we always wear our plain garb. Frederiksvaerk has a population of approximately five thousand. The inhabitants recognize us as foreigners, but they do know why we are here.

The other evening there was a woman to our services who is not

a member of the Assembly. She enjoyed the service. A few days later Bro. Johannes met her. She told him that the pastor of the State Church, which is Lutheran, does not like our being here in Denmark. When he learned we were here from America, he asked of what denomination in America we represented. Upon learning that we represented the Dunkard Brethren, he investigated, through reference books, our Doctrine.

Since nearly all people who belong to a church in Denmark are Lutherans, he has a large congregation. Over a thousand members here in Frederiksvaerk belong to his church. Last Sunday, from the pulpit, he told his congregation, that none of their members were to go to hear the ministers from America.

He told them he studied up on our doctrine, and that our doctrine is false. He told them that we believe in feet washing, salutation of the holy kiss and that we do not believe in baptizing babies. He told them **WE HAVE A FALSE DOCTRINE** and that he forbid his members to go to hear us.

More and more we can see the need of the Gospel. May your prayers ascend with ours that we shun not, to declare the whole Gospel. Pray with and for us, that God will supply all things as the need arises.

Bro. & Sister Paul Myers

Bro. & Sister Millard Haldeman

APPRECIATION

I send my many thanks to the Brethren and Sisters in America for remembering me on my birthday. I received many cards and letters from America. God bless you.

Sister Hanni Thalbitzer

BETHEL, PA.

The Bethel congregation held a two week's revival starting March 13 through March 27 with Bro. Melvin Roesch of Antioch, West Va., as our evangelist. Bro. Roesch brought us soul-inspiring messages on our every day living and we should strive to live closer to our Lord as we believe the end is fast drawing nigh. We were happy to have Sister Roesch with us also and may we remember Bro. and Sister Roesch as they return to their home.

On April 24 we had our spring Lovefeast. We were blessed with a good crowd and were fed very well physically and spiritually. The following visiting ministers were with us throughout the day: Brethren Adam Fahnstock, La Verne Keeny, Allen Eberly from Lititz, Ray Shank from Mechanicsburg, Frank Shaffer from Waynesboro, Joshua Rice and Foster Shaffer from Mt. Dale, Md., and Jacob Ness from Shrewsbury.

In the evening around 115 surrounded the Lord's table with Bro. Frank Shaffer officiating. We want to thank each and everyone who were with us and invite them all

back again.

Sister Darlene Longenecker, Cor.

MARRIAGE

Sister Wanda A. Longenecker, daughter of Bro. and Sister George H. Longenecker, Bernville, R. 1, Pa., and Bro. Robert M. Hearn, son of Mr. and Sister Elwood Hearn, Waynesboro, R. 3, Pa., were united in marriage on April 16, 1966. Bro. La Verne Keeny performed the ceremony in the home of the bride's sister and brother-in-law, Bro. and Sister David Keggereis. Bro. Hearn is serving his IW service at the Wernersville State Hospital, Wernersville, Pa. They are now residing at R. 1, Robesonia, Pa.

BRYAN, OHIO

The Pleasant Ridge congregation plan to hold our Lovefeast services June 11. The Lord willing, services will begin at 10:30 Saturday morning, services in the afternoon and Communion Saturday evening; services on Sunday. All who can, come enjoy these meetings with us.

Sister Ruth Kleinhen, Cor.

NOTE OF THANKS

Dear Brethren and Sisters:

I want to sincerely thank each and everyone who remembered me with so many beautiful cards and letters. Also I want to thank everyone for the gifts received in the Sunshine Box, it surely brought sunshine. And last, but far from the least, I want to thank all who

remembered me in their prayers. I know that God does answer prayer, because if He did not where would we be? May God richly bless each of you.

Bro. Harold Musselman

AN APPRECIATION

I wish to express my sincere thanks to the many Brethren and friends, for the kindnesses shown me during my recent stay in the hospital. The prayers, cards, gifts and flowers were of great comfort to me. May the Lord bless each one of you. Sincerely,

Sister Bessie N. Shumake

THANKS

I wish to express sincere thanks and appreciation to each one, who has sent me get-well greetings, birthday greetings and letters during the months I was in the hospital. Above all I want to thank all who sent up prayers for me, before I went and during my stay there. It is an encouragement to know God's people are standing behind you.

Sister Almeda Strayer

Dear Brethren and Sisters:

We want to thank everyone who made our 30th anniversary a memorable occasion, by sending us such beautiful cards. They certainly were a surprise and greatly appreciated. May God richly bless each and everyone of you is our prayer.

Bro. and Sister Harry Sweitzer

LOVEFEAST DATES

May 21—Dayton, Va.

May 21—West Fulton, Ohio

May 22—Shrewsbury, Pa.

June 11—Pleasant Ridge, Ohio

BEAUMONT, CAL.

To all who are wondering about the Winter Haven church, since it was damaged by explosion last November: We have had services in it for several months. We plan the re-dedication this summer.

Some of us were permitted to enjoy the District Meeting in April at Ceres, and had a feast of spiritual things. Bro. Ora Skiles was ordained to the eldership and we are happy to have him as presiding Elder. We need workers to move into our midst. Pray for us.

Sister Ethel Whitmer, Cor.

PREACHING PROGRAM FOR GENERAL CONFERENCE OF THE DUNKARD BRETHREN CHURCH

June 4 through June 8, 1966

Time — Speaker — Subject
Sat. P. M., Dean St. John—To be supplied

Sat. P. M., Biedler Fulk — To be supplied.

Sat. evening, Ora Skiles—The Cost of Discipleship.

Sun. A. M., Otto Harris—Psalms 1.

Sun. A. M., Ernest Miller—To be supplied

Sun P. M., Howard Surbey—Unity, Rom. 15:5-6.

Sun. P. M., James Kegerreis —
What the Church Means to me.

Sun. evening, Dale Jamison — To
be supplied.

Mon. A. M.—Bible Study, Adults—
Pentecost.

Bible Study, Children — Char-
acter Study—Elijah.

Mon. A. M., Foster Shaffer — A
Surrendered Life, Rom. 12:12.

Mon. P. M., John Pepper — To be
supplied.

Mon. P. M., Ray Reed — The
Prince of Peace, Heb. 12:14.

Mon. evening, Emery Wertz—The
Modern Church.

Mon. evening, Edward Johnson —
To be supplied.

Tues. A. M.—Bible Study, Adults
—The Second Coming.

Bible Study, Children — Char-
acter Study—Elisha.

Tues. A. M., Allen Eberly—Chris-
tian Service, Josh. 24:15.

Tues. P. M., Harley Flory — To be
supplied.

Tues. P. M., David Skiles — To be
supplied.

Tues. evening, Hayes Reed — Mis-
sionary Sermon.

GENERAL CONFERENCE

Directions to the Memorial Holi-
ness Camp Grounds, $1\frac{1}{2}$ miles
southwest of West Milton, Ohio,
where the conference will be held:

Those coming from the east or
west by car, on Interstate 70, get
off at the Englewood exit. This will
put you on route 48, head north.

Those coming from the south to
Dayton, take route 48 north, to
Englewood.

Now, all from the east, west and
south go north through Englewood
and Union to the Garland Road.
There is a camp sign there. (This
is about $2\frac{1}{2}$ miles north of Union.)
Turn left, go 1 mile to Jay Road,
turn right; the grounds are about
 $\frac{3}{4}$ mile.

Those coming from the north on
Interstate 75, get off at the Tipp
City exit. Turn right on route 571
and go to West Milton, turn left on
route 48.

Those coming from the north on
route 48, go straight through West
Milton.

Those coming from the north on
route 127 to Greenville, take route
571 to West Milton and turn right
on route 48. Now all from the
north go south on route 48 to the
Garland Road, about 1 mile south
of West Milton. Turn right on
Garland Road and go to Jay Road,
turn right. The camp grounds are
about $\frac{3}{4}$ mile.

Those coming by plane, come to
Cox Municipal Airport at Vandalia,
Ohio. Call the grounds for someone
to pick you up.

Those coming by the bus or train,
come to Dayton and call the
grounds.

LODGING FOR GENERAL CONFERENCE

For those who can, please bring

your own pillows, sheets and blankets. Bedding will, however, be available (to rent) to those who cannot conveniently bring it. In sending your reservation, please state how many of the family will be together, and how many will stay in the dormitories. There is plenty of room for house trailers and campers.

Send your reservations to:

Harley Flory,

Rt. 4, Defiance, Ohio 43512

Paul Stump,

Rt. 1, Union, Ohio 45322

Mail sent to the camp grounds should be addressed to:

Memorial Holiness Camp
Grounds

West Milton, Ohio

Telephone: 513-698-4008. Locating and Lodging Committee.

IS GAMBLING A SIN? IF SO, WHY?

Gambling is contrary to the Golden Rule of Christ who said, "Do unto others as you would that others should do unto you." Gambling is contrary to the Ten Commandments, one of which says, "Thou shalt not steal." Stealing is taking something from another without giving a proper equivalent therefor—unless it is a gift; but the loss in a bet is not a gift by the loser to the winner.

Gambling is a parasitic activity and a Christian cannot be a para-

site. A test of gambling: 1. Does the action you are considering issue from a good or an evil state of mind? 2. Does it express a good or an evil principle? 3. Does it produce good or evil results?

From the economic standpoint we are justified in taking money from another only, if we have earned, or if we give its equivalent, or if we accept it as a token of affection.

Business is acquisitive in motive but it produces as well, while gambling scatters abroad. True all business involves some risk, but it is risk which is by every device possible reduced to the minimum. The gambler tells us he is purchasing a thrill, but it is a false thrill involving reaction and it is a thrill which, when realized, is counterbalanced by the disappointment of someone else.

Wherever gambling is tolerated good citizens find it a menace to prosperity and good order. A joint committee appointed by the Irish Free State government, which semi-officially conducts the Irish Lottery, reported: The gambling craze has affected all classes down to persons in receipt of unemployment benefits and home assistance, and the total results are demoralizing, disorderly, uneconomical and thriftless.

The Dublin Mercantile Association stated to the Free State government: We view with concern the amount of gambling in the Irish

Free State, which diverts both energy and money from commerce and causes great disturbance to the public mind. The Cork Chamber of Commerce council declared: We deplore the growth of the habit of betting which has been stimulated by increased facilities and we urge the government to check the evil. The Irish Times declared: The betting shops in the back streets are crowded from morning till night; the influence is an increasing source of want, dishonesty and idleness.

The American people may well congratulate themselves that they are not cursed by National or State lotteries, though some states do legalize some kinds of gambling, which is a disgrace and leads to their moral and economic injury.

—Civic Bulletin, Albany, N.Y.

JUDGING

This very vital and all important and very essential subject should demand our most serious consideration, with respect to our fellowman. After all, man looks on the outward appearance, but the Lord looketh on the heart, 1 Sam. 16:7; 2 Cor. 10:7; 1 Pet. 2:4. Only God has the right, authority, power, ability and wisdom to judge righteously and justly, Deut. 32: 35-36; Psa. 7:8, 50:4, 75:7, 98:9; Acts 17:31, 10:42. God the judge of all, Heb. 12:23. God will even judge the righteous, Ecc. 3:17; and the Na-

tions, Isa. 2:4. He will not judge after the sight of His eyes, neither reprove after the hearing of His ears, Isa. 11:3-5. He will judge everyone according to their ways, Ezek. 7:3-9.

Paul declares under Divine inspiration, Rom. 2:1-16, Therefore thou art inexcusable, O man, who-soever thou are that judgest. Please read and ponder seriously Rom: 1: 18-32, 2:1-16 and see how you stand in God's sight as a judge. It is God who will judge the living and dead, at His appearing and His Kingdom, 2 Tim. 4:1, 1 Pet. 4:5. The Divinely inspired injunction declares, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again," Matt. 7:1-2. This does not mean beans, potatoes and corn or the like. Jesus Himself commanded it, He is telling us, just what you mete out to your fellowmen, will be meted out to you; in other words you can say to your fellow brother, You cannot come to the Communion table as you are too bad a sinner.

Jesus says, "By their fruits ye shall know them." What are the fruits in the following verses: Profession without faith, self-righteousness, hypocrisy, no love for sinners, self-esteem. Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Are not these all commandments of Jesus? How can you be free and wilfully and perniciously, reject and disobey Jesus' plain teaching? Jesus says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," John 8:31-32. "If the Son (Jesus) therefore shall make you free, ye shall be free indeed," V. 36.

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven: give (bestow, confer, grant, yield, deliver, supply) good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again," Luke 6:37-38. This has a twofold meaning: to be sure it means honesty in material things; but what is the spiritual significance? The measure of faith, Rom. 12:3. The members of the church (body of Christ) have faith in each other, at least should have. When an applicant applies for membership in the church and sincerely and seriously answers the questions, the

entire church body has full measure of faith in the party to become a member. Now who are you or I, that any or either of us should question the integrity, uprightness, virtue, honesty or soundness of any individual who has promised to be faithful and wants admission into God's kingdom? Any individual or group who does, let me hasten to warn, may forfeit your salvation.

Paul tells us, Rom. 14:4, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." "But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ," V. 10. "So then every one of us shall give account of himself to God," V. 12, not to man, and that account may be horrifying. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way," V. 13. "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God," 1 Cor. 4:5. Please read and study verses 6-7 very carefully and prayerfully. Then turn to Matt. 18:20-22, 35 and they will stir your Christian faith.

My beloved Christian brethren, I appeal to the good thinking of those who would set up their own dogmas and doctrines, the Holy Bible, if adhered to, will produce unity and oneness just as the Holy Spirit teaches. If everyone would be governed by the Head, Jesus Christ, they would follow Him and not try to dictate unto Him. The disciple is not above his Master, nor the servant above His Lord, Matt. 10:24-25; John 15:16. When Jesus chooses, ordains and says Go; who are you or I to say, You cannot come in. He came to save men's lives, not to destroy; to save sinners and call them, not the righteous. They that that are whole need not a physician, if any are whole? (in themselves) If there are tares or bad fish, did He not say, Let both grow together until the harvest: and in the time of harvest I (Jesus) will say to the reapers . . . , Matt. 13:49. You, I, yea no man, will have a chance or be entrusted with the separating of the wicked from the just, but the Angels, God's reapers. How grave the sin of any person or group of persons, to bar any sinner from coming to the Lord Jesus when they repent.

Do you know there are four classes or groups of people in the church, Matt. 13:1-9. A marvelous chapter about the kingdom of Heaven; the sower was good, the seed was good, but the seed-bed (heart)? We find the faint-hearted, the hard-

hearted, the half-hearted and the whole-hearted was the only one that brought forth fruit. Beloved friends, I get somewhat discouraged sometimes, feeling like Elijah must have; we set a date for a revival, we secure an evangelist who comes and preaches his lungs and heart almost out, sweating and laboring to preach the Word, the power of God unto salvation. Yes, I have taken evangelists to visit with sinners (for all have sinned), persuaded folks to come to church; only to hear someone say, They are not good enough to be saved; indeed that is heart-breaking. Jesus Christ came to save all sinners, everyone has a chance to be saved who wills. The great echo of God's voice, through His Word is, Come unto me, all ye that labour and are heavy laden, Matt. 11:28-30. He that cometh to Jesus shall never hunger; and he that believeth shall never thirst, John 6:35. He that cometh to Jesus, He will in no wise cast out, V. 37. God still calls, Rev. 22:17, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Yes, salvation is free. Salvation is by grace through faith plus nothing, you cannot buy it, work for it or add anything to pay for salvation. What can anyone do who is dead? until he be quickened, and God is the only One who can quicken.

Beloved, read and study prayerfully, Eph. 2:1-10, the method of Gentile salvation. Let me hasten to say, When you have salvation, then salvation will work in you. Jesus Christ is our salvation and He dwells in our heart, if we allow Him. If you have Christ at all, Eph. 3:15-21. Note the Gentiles position by nature, before God quickened them, Eph. 2:11-13. But Jew and Gentile are one body in Christ, Eph. 2:14-18, and the church is a temple for the habitation of God through the Spirit, V. 19-22. My, rich, wonderful, marvelous; that is the church I represent and want to be a part of, though very unworthy. But Christ Jesus can make the worst sinner worthy, when they give themselves into His hands and surrender all unto Him. Who dare tell my Jesus that He cannot? If anyone will come to Jesus and confess their sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 1:8-10. He is our Advocate with the Father, He is the Propitiation for our sins, and also for the sins of the whole world, 1 John 2:1-2. Do you all believe this inspired Word? Then let the self-righteous step aside and let my Jesus perform His perfect Will and Work in all who come to Him in faith, believing in Him in whom we are complete, Col. 2:9-11.

The blood of Jesus Christ cleanse from all sin, 1 John 1:7. Justi-

fication is by faith in Christ crucified, the only remedy for sins, all sins, every sin, Rom. 3:21, 5:11. "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference, for all have sinned, and come short of the glory of God," Rom. 3:22-30. Sin is sin wherever it is found. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. Read Matt. 12:18-21 and Isa. 42:1-7. If Jesus would not break a bruised reed, nor quench a smoking flax, who are you or I, that we should run ahead of Him? Beloved, let us stop judging to condemnation and begin trying to save souls for Jesus. May the Holy Spirit search hearts and give judgment-day honesty into the heart of every professed child of God, is my prayer. For every member of the nominal, militant church, may this little message cause each of us to look up, walk close to Jesus, yea, walk with Him and not ahead of Him. Given in sincere love.

Bro. E. F. Schildt,

R. 1, Taneytown, Md. 21787

UNION WITH CHRIST

The Word of the Lord is the basis of all of the matters concerning our faith in Christ, and the nature of the believer's life as distinct from the life of the world and

of the flesh. In the flesh most men live normally. It is not an artificial life that the world lives. It lives naturally after the rudiments of the world. In all matters relative to the natural life men indulge in some things and restrain in others. It may be that because of peculiar appetites some men indulge in certain foods and drinks. It may be because of suffering some men restrain their appetites and habits. There may be some sense of moral standards which move some men to refrain from the evil practices of the world and flesh.

These things are normal with all men in the world. And Christians are influenced to a large degree by these same principles of life in the world. But the Christian also lives a normal life after that he has been born of the Spirit of God and has become a son of God. The inclinations of his life are those inspired by the new Spirit within him. He *lives* in the Spirit and thus *walks after* the Spirit. The Spirit lives and directs his life by the Word and Will of God. While he denies the flesh and refrains from the will and passions of the flesh, it is because the Spirit is opposed to the ways of the flesh and directs into better ways of life which please God and not man, or the world. It is natural that one who is born of the Spirit should live after the Spirit. The believer's life is thus made a Christian life; not because he has restrained his fleshly habits through fear of in-

dulgence, or because of unseemly moral conduct, but because he follows the holy life of the Spirit, which is far better. It is the fact that the Christian has been united with the new power of life, and with a new nature of life that makes him a different being in the estimation of God and of men. The man who is born again is a new man in the nature of his life and in the character of the expression of that life.

United with the Living Christ

It is one of the important facts of the Gospel, that Christ was made in the likeness of flesh, and was thus identified with man. "Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:7, 8. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. 8:3, 4. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren," Heb. 2:11.

In a similar manner, by faith, the believer is identified with Christ in all that He has accomplished for

mankind in His life. Our temptations were His. Our sins were assumed by Him. He was made to be sin for us. He was crucified for us, and we with Him. He arose from the dead that we might be raised with Him, and now we are risen with Him in newness of life. But the question for us to consider is the fact of our union with Him in our present relationship with Him. All that we are, and all that we enjoy from God is because of what Christ was and is for us. Without Christ we are as nothing in God's presence. We are, without Christ, dead in trespasses and sins. They have nothing in the world to come, who are without Christ. But those who are in Christ now, have eternal life, and in the world to come they shall be heirs and joint heirs with Christ.

The relationship with Christ which the believers now enjoy is that of life in, and with Him. Fellowship is possible only with that which lives. By faith we are identified with Christ in His death for us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. Paul has fellowship with Christ, but it is one based on the living Christ, and not on the dead Christ. It is not possible, however, to have the fellowship with the liv-

ing Saviour without being identified with the crucified One. The death of Christ for us, is based upon our being dead in trespasses and sins, and under the curse of death for our sins. It is not possible for us to have fellowship with the living Christ as long as we are not reconciled to God by the death of the Son.

The new life of the Christian is a fact, not a reckoning. The reckoning of the believer's life with Christ is that mentioned in Romans 6, in Paul's argument concerning the believer's relation to sin, while under the grace of the atonement made by Christ and the assumption of His righteousness by faith. The body is reckoned dead because of "our old man," being crucified with Christ, that the body of sin might be destroyed (Greek, annulled), that henceforth we should not serve sin. Our bodies are not actually crucified, but because of the death of the old man with Christ, it must be reckoned dead. In a similar manner, while we live in the body it is not resurrected, but must be reckoned as a resurrected body, the life and members yielded to God as instruments of righteousness. There is no need of reckoning the inner life as renewed, for it is renewed. "Being then made free from sin, ye *became* the servants of righteousness," Rom. 6:18. "There is therefore now no condemnation to them *which are in Christ Jesus.*" This

is not a reckoned condition, but an actual one. It is more than a reckoned condition. "If any man have not the Spirit of Christ, he is none of his," Rom. 8:9. The believer's new life is that which is born of God, is risen with Christ, and is empowered by the indwelling of the Holy Spirit.

On the basis of the new life in Christ, we are united with Him in fellowship. "Christ *liveth* in me." The Lord could not live in one who is dead. God is not the God of the dead. He is the giver of life. "Who-soever believeth in him should not perish, but have everlasting life." Paul had the fellowship of life with Christ in all of his ministry. "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you," II Cor. 13:3-4. Paul was weak as to the flesh, but the God life in him made him a power in the ministry of the truth of the Gospel. His fellowship was with the living Word, Jesus Christ.

No Fellowship with the Dead

It has been pointed out that while we are identified with Christ in the crucifixion of His body, we are to be *reckoned* dead. Sin and death are companions. Sin and life are impossible by the law of God. "The soul that sinneth it shall die." "She

that liveth in pleasure is dead while she liveth," I Tim. 5:6. When death and hell shall be cast into the lake of fire, which is the second death, all those whose names are not written in the Lamb's book of life shall have also been cast into the lake of fire. The second death is the final separation from the Living God, and from all that is esteemed as life. Death is a separation from God who alone is life and hath life and immortality. The Christian, in fellowship with the power of life and the possessor of eternal life, does not have fellowship with death.

But the fact remains that every believer, until the time of his departure from this life is in close contact with his own body and with the physical contacts with all kinds of men—the sinners and the saints. What of his fellowships in this world? what of his fellowship with his own body; and with the present fellowships with the living saints who are still in their fleshly forms? And what of his fellowship with the crucified body of the Lord Jesus Christ? These are all questions which are vital to the Christian in appreciation of his higher spiritual experiences. If association with the flesh is essential for Christian service it should be possible without its being that intimate fellowship which exists between the soul and the Saviour. If we are to live in the flesh after we have been born again, it also will be possible to do so

without becoming the servants of the flesh which fellowship would require.. And so with all physical and material fellowships.

In the first place, what is the Christian's relation to the body in which he lives, when he has become a new creature in Christ Jesus? The Lord had prayed for his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil." There are such things as contacts and associations which are not fellowships. There may be even degrees of fellowship in certain things. A child is of the flesh of father and mother, but the husband and wife are particularly and peculiarly one flesh. Brothers and sisters are of the same flesh, yet they have no obligations toward each other as have children to parents. A bastard son holds a different attitude toward the parent than does a real son. A man may say, "Who is my neighbour?" but he does not fail to recognize the more intimate ties of a father to his son, whether the son stays at home or is a returned prodigal.

The bodies in which the believers dwell are the temples of the Holy Ghost after the Holy Spirit has been invited and permitted to dwell therein. I Cor. 6:15, 19. The body has not become such because of its holy character; rather because it has been committed to the Holy Spirit to be His servant. Compare

Rom. 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." We should note that it is the spiritual man that is alive from the dead, and the body becomes an instrument that is used by the newly alive individual to serve in righteousness. The believer has risen with Christ in a new life.

All that has been, and is, sinful has been judged in the body of Christ. His death was a comprehensive one. "God so loved the world, that he gave his only begotten Son." "He hath made him to be sin for us, who knew no sin." "Behold the Lamb of God, which taketh away the sin of the world." "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many," Rom. 5:15. There is no truth more established than that Christ died for the sins of all men. And if He died for all men, then all men have the privilege of salvation through Him. But there is a consequence in His death for all men. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves,

but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," II Cor. 5:14-17. Because of the death of Christ in the flesh for sin, God ceases to recognize the flesh which was, and is, the cause of the death of man and of the Son of God who came in the flesh to suffer judgment for us.

If our fellowship with Christ is by reason of our rising with Him in newness of life and because of our being born again, it is evident that we cannot return to the flesh and seek justification in it. The flesh has not been quickened into new life. There is no hope for its perfections and its appearance in glory until the day of Christ's coming again, when, by reason of resurrection we shall be like Him and be with Him in His glory. Until that day all that we can say concerning the flesh is, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness," Rom. 8:10. There is no common basis of fellowship with the flesh and with things that belong to the body, when it is *dead*.

Again, it is evident that the flesh—the body in which we dwell—cannot afford the basis of fellowship.

for we are told to "mortify . . . (the) members which are upon the earth," Col. 3:4. "Put off concerning the former conversation the old man, *which is corrupt* according to the deceitful lusts," Eph. 4:22. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and *these are contrary the one to the other*: so that ye cannot do the things that ye would," Gal. 5:16-17. So all through the Gospel teaching, there is not found a common basis of fellowship with the flesh in which we dwell. Our only fellowship is found in the Spirit and in the living Christ who dwells within.

The body is dead, because of sin. It must be reckoned dead, and we are accounted dead, according to the teaching of Paul. "Ye are dead, and your life is hid with Christ in God." "I am crucified with Christ." The Christian should not regard himself as better than the world in which he lives. His flesh is the same kind of flesh, and the lusts of his flesh are as the flesh of other men. It has not been changed by regeneration. It is controlled by a new master, but it cannot be trusted as to its character. Paul has said, "God forbid that I should glory, save in the cross of . . . Christ, *by whom* the world is crucified unto me, and I unto the world," Gal. 6:14. The world is crucified

in the body of Christ who died for the whole world. I am crucified in the body of Christ because I was in sin and my old man needed to be crucified that the flesh should be destroyed, and it has never been quickened. If the world needs to remain dead to me, I need to be dead to the world, and also dead to myself. "Who shall deliver me from the body of this death? I thank my God through our Lord Jesus Christ," Rom. 7:24-25. So then there is no basis of fellowship between that which is alive and that which is dead. I may have no fellowship with the world because it is dead, and I may have no fellowship with my flesh because it is as much crucified as the world.

(To be continued.)

Sel. the Christian Monitor

THE BIBLE

When I am tired, the Bible is my bed;

Or in the dark, the Bible is my light;

When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.

When I am sick, 'tis healing medicine;

Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;

Or play, it is a harp of happy sound.

If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;

Or naked, it is raiment, rich and warm.

Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.

Would I adventure, 'tis a gallant sea;

Or would I rest, it is a flowery lea.
Does gloom oppress? The Bible is a sun.

Or ugliness? It is a garden fair.

Sel. by Sister Almeda Strayer

UNBELIEF

"If we walk in the light, as he (Jesus) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:7-9. "For the law was given by Moses, but grace and truth came by Jesus Christ." Of His fullness have we all received and grace for grace. As many as received Him to them gave He power to become the sons of God, even

to them that believed on His name. "For if ye believe not that I am he (Jesus), he shall die in your sins," John 8:24.

"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe," Mark 5:36. "Wherefore also it is contained in the Scripture: Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded (or confused)," 1 Pet. 2:6. "With all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved," 2 Thess. 2:10. They all may be damned who believe not the truth. In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boast-ers, proud, blasphemers, unthankful, disobedient to parents, unholy . . . despisers of those that do good, heady, highminded, lovers of pleasures, more than lovers of God. Ever learning, and never able to come to the knowledge of the truth. Men of corrupt minds, reprobate concerning the faith. Yea and all that will live godly in Christ Jesus shall suffer persecution, 2 Tim. 3.

"There is no respect of persons with God," Rom. 2:11. Not knowing that the goodness of God leadeth thee to repentance: who will render to every man according to his deeds. Are we fruitful in the knowledge of our Lord Jesus Christ? Simon Peter

a servant of Jesus Christ, to them that have obtained like precious faith, through the righteousness of God, and our Saviour Jesus Christ: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according to His divine power hath given unto us all things that pertain unto life and godliness. Whereby are given unto us exceeding great and precious promises, that ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Beside this giving all diligence, add to your faith virtue, and to virtue, knowledge, etc. If these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. 1.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: because many false prophets are gone out into the world. We live in an age of contests in many different avenues of life, even to competing in magnificent church houses. "By this we know that we love the children of God, when we love God and keep his commands. For this is the love of God, that we keep his commandments and his commandments are not grievous," 1 John 5:2-3. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? Herein is love, that He loved us, and sent His Son

to be the propitiation for our sins. If God so loved us, we ought also to love one another. He that hath the Son hath life. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," 2 John 1:7, 9. In other words such are not saved, though he or she may belong to some religious group. Church membership is not always salvation.

"Except ye repent ye shall all likewise perish," Luke 13:3. Now He (God) commandeth all men everywhere to repent: because He hath appointed a day or time, in the which He will judge the world in righteousness, Acts 17. Jesus said, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus again said, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not, that I said unto thee, Ye must be born again. The word must is a very positive word: obliged, to be certain and necessary, without doubt. "Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life and we believe and are sure that thou art that Christ, the Son of the living God," John 6:68-69. Do we in reality believe and receive these truths as facts? "But

without faith it is impossible to please him: for he that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek him," Heb. 11:6. Without faith it is impossible to please God.

Your Brother in Christ,

William N. Kinsley,

R. 1, Hartville, Ohio 44632

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SUNDAY SCHOOL LESSONS FOR JUNE 1966

PRIMARY LESSONS

June 5—God Gives Homes. Psalms 8:1-4, 104:16-18; Prov. 30:24-28.

June 12—A Boy Who Always Obeyed His Parents. Luke 2:39-42, 49-52.

June 19 — Obeying In Sunday School. Luke 18:15-17; Habakkuk 2:18-20.

June 26—How Noah Obeyed God. Gen. 6:8, 8:22.

ADULT LESSONS

June 5—Abraham Intercedes for Sodom. Gen. 18:1-33.

1—Do we place enough importance on the thought of interceding for others.

2—Do you think that Abraham believed he could find ten that were righteous?

June 12—Wickedness of Sodom. Gen. 19:1-22.

1—Are men of today mocking God under the cloak of religion?

2—Is the wickedness of Sodom comparable to the world today?

The Lord only took four from Sodom. How many do you think He would take today if He were to repeat this type of judgment?

June 19—Consequences of Looking Back. Gen. 19:23-38.

1—How do you think Lot felt about his wife looking back and becoming a pillar of salt?

2—Is looking back into sin one of our greatest weaknesses?

June 26—Birth of Isaac. Gen. 21:1-34.

1 — Did the birth of Isaac strengthen the faith of Abraham?

2—Why did God permit the bondwoman to be without water and to cast the child into the shrubs?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JUNE 1966

COURAGE

Memory verse, Isa. 12:2, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my song; he also is become my salvation."

Wed. 1—Heb. 11:29-40.

Thurs. 2—Ex. 14:10-31.

Fri. 3—II Kings 6:8-17.

Sat. 4—Neh. 6.

Memory verse, Psal. 118:6, "The Lord is on my side; I will not

fear: what can man do unto me?"

Sun. 5—II Chron. 32:1-9.

Mon. 6—Acts 27:21-31.

Tues. 7—Psa. 34:9-22.

Wed. 8—II Tim. 2:1-19.

Thurs. 9—Acts 14:1-19.

Fri. 10—I Sam. 17:32-51.

Sat. 11—I Tim. 3.

Memory verse, Psal. 3:6, "I will not be afraid of ten thousands of people, that have set themselves against me round about."

Sun. 12—Heb. 4.

Mon. 13—I Jno. 4:7-21.

Tues. 14—Eph. 3.

Wed. 15—Acts 4:1-17.

Thurs. 16—Isa. 12.

Fri. 17—Prov. 3:13-27.

Sat. 18—Dan 6:1-24.

Memory verse, I Kings 2:2, "I go the way of all the earth: be thou strong therefore, and shew thyself a man."

Sun. 19—Num. 13:17-33.

Mon. 20—II Chron. 19.

Tues. 21—Ezra 10:1-9.

Wed. 22—Gen. 3:1-15.

Thurs. 23—Josh. 2:1-17.

Fri. 24—Isa. 30:1-19.

Sat. 25—Deut. 20:1-10.

Memory verse, Prov. 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."

Sun. 26—Psa. 118:1-15.

Mon. 27—Phil. 1:21-30.

Tues. 28—II Sam. 10:1-15.

Wed. 29—Psal. 27.

Thurs. 30—Jno. 19:1-13.

BIBLE MONITOR

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No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GOD'S TEMPLE OUR LIFE AND JOY

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand," Psalms 95:6-7. "For where two or three are gathered together in my name, there am I in the midst of them," Matthew 18:20. A wonderful blessing is ours, if we truly gather together to worship God, for He has promised to be in our midst. Since He is in our midst we are assured of proper worship. If He is in our midst it will be an inducement to worship whole-heartedly. Our worship will be a reality to us as we realize that we are His people and His sheep.

When a number gather at a certain place to worship God it is helpful and encouraging to each one because: all have gathered for the same purpose and one encourages the other to worship; the Christian spirit and fellowship together incites each one to worship Almighty God; the meditation and discussions

together maintain the unity of the faith in belief and the proper service thereunto.

Throughout the history of God's people, we are taught that the place of worship is holy and sacred. Perhaps the place where we worship at is not as sacred to us as it should be? Perhaps we allow too small a matter to hinder and detract us from meditation and prayer during our worship? "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God," Psalm 84:2. Is our worship as sincere and devoted unto our Lord as David's was? Someone has said, the thing you want most is the thing you will seek after with the most sincerity. The more you desire to love and serve your Lord, the more you will enjoy the fellowship of believers at the house of worship.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth,"

John 4:23-24. We should not worship as a custom, to be seen of men or for vain glory. God expects His followers to worship Him, but He expects them to worship Him in Spirit and in Truth. God required circumcision as a token of their loyalty unto Him and not that circumcision of the flesh only, but that which emphasizes true devotion unto Him. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching," Heb. 10:25. Which is my greatest ambition, to find fault with one another or to exhort one another?

"THE COMMUNION," THE "LORD'S SUPPER," AND THE "LOAF AND THE CUP"

To those who assert that we, The Dunkard Brethren, do not keep all the Bible teaches on the above subject, we offer the following. We are told that these objectors gather together, on the first Sunday of the month for "Breaking bread" and "prayers," Acts 2:42. Then once a year they have the "Lord's Supper" or "Communion."

LET US SPIRITUALLY and SCRIPTURALLY, LOOK INTO THIS CONTENTION. The above contention, no doubt originates from the interpretation of Acts 2:42, "And they continued steadfastly in the apostles' doctrine and fellow-

ship, and in breaking of bread, and in prayers." We are told that the meaning of "breaking of bread," mentioned here means the Communion services, the "bread and the cup." We say this doctrine changes the ordinances. Jesus instituted Communion in the night time. Many in the religious world hold that the "breaking of bread," which they call the "loaf and the cup," must be observed upon the first day of the week, only. Some teach every first day.

It was night at the first communion services. The apostles received it as it came night. We ask those who disagree to tell us when and where they got it in the day time. The apostolic church kept it in the night time right along, like our Saviour did. Will someone tell us from whom he got it in the day time, and why it was changed? The apostolic church called it communion: "The bread which we break, is it not the communion of the body of Christ?" "The cup of blessing, is it not the communion of the blood of Christ?"

Our friends call it the Lord's supper. We find Jesus had feet washing and communion together, we say what God has divinely joined together, must not be humanly divorced or separated, and we want our friends to tell us how they have separated feet washing and the Lord's supper—where they get the authority to do so.

Before we enter into the first phase of our subject, which is "COMMUNION", we list the following questions for the readers thinking, and while you meditate upon these questions, we want to proceed with our arguments. (1) What word did Jesus and the apostles use to indicate the meal Christ ate with His disciples on the night of His betrayal? (2) Was that word ever used to indicate passover or loaf and cup? (3) Is the word "pascha" ever used to indicate the last supper of Christ? (4) If Christ ate the passover in the night of His betrayal, when did He eat the supper of Luke 22:20; Jno. 13:2-4? (5) Was the loaf and cup ever called the Lord's supper by an inspired man? (6) What authority have you from the Bible to call the loaf and cup the Lord's supper? (7) How can you have a Lord's supper without having any supper at all? Your answer to these questions should help you to understand the Holy Bible upon the above subject.

We are asked the question . . . Is Acts 2:42 an act of worship, to be observed on the Lord's day? We answer the text does not say so. Many talk about communion on the Lord's day. We ask the question, Is the breaking of "bread" (the loaf) restricted to the Lord's day only? Must we break "bread" every time we meet? What are the ordinances of worship, to be practiced, by the Lord's people, at all times?

Are they not, preaching, immersion, communion, singing, fasting, confession and praise? Must these be observed on the Lord's day only? . . . or on any specific first day of the week, or month? We think not.

We the Dunkard Brethren, meet on the Lord's day for worship, however our worship is not restricted, or limited, to that day only. We are not restricted to any day. Nevertheless we do not object to "breaking bread" or taking communion on the Lord's day, we do not limit it to the first day of the week, or the first day of the month. Our friends tell us that, "Of course the "loaf (bread) included the cup, Acts 2:42.

They tell us also that, "The prime object Acts 20:7, was to break the "loaf," and they say therefore to break the "loaf" is to take the "Lord's Supper." "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

We want to discuss this later. We are told also that Paul instructed the Church at Corinth to meet upon the first day of every week, and that his object (commandment) was (that is the leading object) to eat the Lord's supper. They refer us to 1 Cor. 16:1-2; 1 Cor. 11:20. Let us look at these. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first

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day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings (collection) when I come." Paul had mentioned this collection for the saints, while he was at Antioch. Acts 11:29-30, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." The collections, or gatherings commanded to Corinth, as well as all collections for the church saints, were to be observed in the order here given in Chapter 16. We are to every one lay by himself, in store, as God hath prospered him, on the first day of the week, that there be no public collections, or gatherings.

Men have substituted the words "every week," for an act of worship, pertaining to our Christian giving. The "bread" (loaf) and the "cup" are two parts to the communion services, just as there are three parts to Christian baptism.

Let us now return to Acts 2:42; 46, "And they continued steadfastly in the apostles doctrine (teaching) and fellowship, and in breaking of bread, and in prayers." Ver. 46, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Our friends tell us, they emphasize the word "steadfastly" in verse 42, and tell us that there are four items that must go together, on down through all time together. That God divinely joined them, and that they must not be humanly separated. To this we object.

Let them emphasize the same word "Steadfastly" . . . in the 46 verse, "day by day continuing steadfastly with one accord in the temple." That is one thing, and breaking bread at home is another. Now note: "They took their bread with gladness and singleness of heart." Would you say this "steadfastly" in verse 42 minds these things we find in verse 46, and that they come down all through the ages. Will you please give us the original, "the breaking of bread," and then give us the original of

"bread" in the 46th verse, and show to us that the original in verse 42 means the breaking of bread (loaf) as mentioned in the communion.

Men continually and repeatedly teach that the "breaking of bread" in the communion, is the "breaking of the loaf." They have substituted and put the loaf in the place of bread. We would like for our friends to show that the "breaking of bread" here in the original, Acts 2:42 means "breaking the loaf" and taking the cup, and they tell us what the very same word in verse 46 means. How do you get the cup in verse 42? Now the facts are my friends, that "bread" in these two verses is the same in the original, and the 46th explains the 42nd verse, and means breaking bread at home (their common meals) and not the breaking of the loaf, and prayer, and taking the "cup" as our friends would have us to understand. In all candor, if one can not show that the word in the original means breaking of the loaf—if he can not put it in other places where breaking of the "bread" and "cup" is named, surely they should not assume that Acts 2:42, means the communion, or the broken body and shed blood of our Lord.

In conclusion. . . . Hence, men repudiate the precept of Christ in keeping the Lord's Supper. They tell us that the "loaf and the cup" are the Lord's Supper. We ask

where is the authority for calling the "loaf and the cup" the Lord's Supper? Men have changed the Communion, both in time and in name. Many have substituted "open" for "closed" "communion," as held by Christ and His apostles. Men have set up the first day of the week only, contrary to Christ and to His apostles. Christ, in our judgment, according to the scriptures, instituted the "communion," near the middle of the week and did not restrict and limit it to any day of the week. So when people tell us that breaking of bread in Acts 1:42 and 46 means the Communion Services, in the original, we cannot agree. It does not justify the statement that it means partaking of the "loaf" and the "cup." Bible students should know, that the "Greek" in this particular place does not mean the loaf and the cup.

We find that after Pentecost, they had goods in common, yet some of our friends wont have that. In those days, after that day, they "continued steadfastly in the breaking of bread and eating food at home. Our friends emphasize and want to show us that those items, must come all the way down through the church age together. When they get to verse 46 they turn down "steadfastly," and don't want to bring that down; not willing to accept that. Yet hold that it is essential to break "bread" and take the "cup" once

each first day of the week, or on the first day of every month.

(To be continued.)

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

WE (YOU AND I) ARE HIS WORKMANSHIP

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:10. God wants to make something out of you. He does not necessarily make everyone over the same mold. Even snowflakes are not alike, if examined carefully. God has a purpose for each one of us and your life really begins when you find that purpose. When we truly feel that we love the Lord with all our heart, then all things will work together for our good. God wants something from each of us unto His honor and glory, something that will enhance the mansions which He has prepared. In order that our Lord can make something of us: He purchased us with His blood, delivered us from the sentence of evil works and has now taken us unto Himself that, through Him, we will each do something for His honor.

Upon this earth we are each being shaped and molded by one of two influences, being made ready for one of two eternal abodes. You

each are either under the influence of Christ or the influence of the Devil. Gradually, through minute details, hour by hour we are being shaped for our eternal abode. Brethren and Sisters, this is a very serious matter to meditate upon. We are each allowing our lives to be influenced and used, that we will fit in either Heaven or Hell. By our daily acts, by our conversation, by our service according to One or the other directions, we are fashioning our lives according to our master.

In the beginning Almighty God took the dust of the earth and molded man. Our entire is practically from nothing, fashioned according to the power of God. Am I getting away from the glory for which I was created? God made man upright, but he sought out many inventions. Yes, dear reader, man and woman were made by the hand of God and God breathed into man the breath of life, and man became a living soul. First was the natural and then the spiritual, such is always the order of progress. We should be the servants of the Lord Jesus in all things. Yes, we all sinned and fell from favor with God, but Jesus Christ bought us from sin. If we serve our Lord as well as we are able, He is fashioning us for His Kingdom; by God's direction, through the guidance of the Holy Spirit and in fellowship with the people of God. Christ is using His

influence with God to fashion us in a way which will grace the halls of Glory. God may bring trials and persecution upon us to mold us to fit His purpose.

Dear reader, we are living in a trying time: of fretting, complaining, seeking what we think we want. Only in the arms of Jesus is there confidence and peace. Our haste, our lack of trust, our lack of reverence and true worship will cause us to miss the blessings of Christ. "Not my will, but . . ." "Casting all your care upon Him, for . . ." We are unfinished vessels, capable of being molded under the hand of God to great beauty and usefulness. Also it may be necessary, because of our unyielding carnality, to be molded many times in order to reach our true usefulness. Though we fall often, yet being repentant and humble, we can be remolded for great usefulness in His service.

Listen, He will cast our iniquity into the sea of forgetfulness. Many of those even in Christ's time fell terribly, yet many repented and arose to great heights. When we once fully yield unto His Will, we can be molded to great usefulness. What happens when we do not fully yield, will not allow ourselves to be fully tempered and will prophecy out of our own heart? It may take years to attain the growth and usefulness, of a few devoted months. "Out of the river of water shall flow . . ." This water is the Holy

Spirit which comes into us, to temper us unto usefulness for our Lord. Yes, the Holy Spirit must thoroughly temper every jot and tittle of our life. Am I led by the Spirit, praying by the Spirit and living by the guidance of the Spirit unto complete control. When all works together, the joy and peace of Jesus Christ overshadows all the trials and shadows of life.

Do you know that an improperly shaped vessel dare not be left too long, or it cannot be reshaped? Do you ever feel the wooings of the Spirit and pay no attention to them? Dare we trifle one particle with the commandments of our Lord and Master? Beware, we must heed His call while we have life, time and opportunity. We know not when, but God's Spirit will not always strive with us. How much of the time do we really feel "I am Thine O Lord." Without question, if we fully surrender unto His Will He will always safely guide us through the depths of despair. Listen, God is all power, all wisdom, all knowledge and all we need to do is to wholly trust Him. Each one of us is too weak of ourselves, yes, even too weak to go part of the way. We are His workmanship, may we each be fashioned like unto His glorious body. Always trust and serve our blessed Lord and Master.

—From sermon of

Ernest L. Miller,

Harrisonburg, Va.

NEWS ITEMS

To all the dear Brethren and Sisters
in the Dunkard Brethren Church
in America,

Greetings, in Jesus name:

We send our deepest heartfelt
thanks for your sending your be-
loved Brother and Sister Myers and
your beloved Brotner and Sister
Haldeman to do missionary work
in the Kristi Menighed.

From the day of their coming, we
have had many good services and
sermons in the Assemblies in Koge,
in Frederiksvaerk, in Helsingør and
in Copenhagen. Bro. Myers and
Bro. Haldeman have spoken to us
the Word many times with the
power of the Spirit and the As-
semblies thank God for it.

We have all seen God's hand
give Bro. and Sister Haldeman a
nice apartment. It is very, very
hard to find an apartment in Fred-
eriksvaerk, but God found one for
us. Our beloved Bro. and Sister
Myers live together with Sister
Hanni and I. We are very glad to
have them in our home. So God
has made all things well here for
the Brethren and Sisters from
America.

I ask the Brethren and Sisters in
the Dunkard Brethren Church to
pray much for the Assembly in
Scandinavia. Pray that God's Will
be done in bringing us together,
through the two Brethren and Sis-
ters laboring here with us. I send

you greetings from God's Word, I
Cor. 3:11. This greeting is from
all the members of the Kristi Me-
nighed and from Elder Rasmusson,
who is bedfast, and from myself,
God's Peace.

Elder Johannes Hansen Thalbizer.

Standgade 7 A,
Frederiksvaerk,
Denmark

THE DENMARK LETTER

As this article is written, we want
to thank the many Brethren and
Sisters from our homeland who
have written to us here in Denmark.
Your wonderful words of encourage-
ment and your repeated assurance
that you are holding us up in prayer
is very heartening to each of us.

It is an utter impossibility to
write a personal answer to each of
your letters. While we would like
to, time does not permit. Perhaps,
later on, when we get more accli-
mated to the program, we can do
more writing. From time to time
we will write personal letters, but
we do urge that each member of
our denomination in America re-
member us at the throne of grace.

In your letters thus far, many
questions have been asked us. We
will try to include in these articles
information that will answer at least
some of the questions.

I must state in this article that in
our mail from our homeland, we
rejoice to hear from some of you,
that in your congregations you are

studying the Polity booklet every week. That you are doing it for the benefit of the young people and to indoctrinate them for future leaders in the church. It would be my desire as an Elder to see such a program in every congregation. It is very needful for the future purity and strength of the church.

The Assembly of Christ here in Denmark has asked Millard and I to teach doctrine. We spend much time in prayer and study on the Doctrine of the Dunkard Brethren Church. And we are doing our best by God's help to teach them what we in America believe is the true way.

I must truthfully say, that we have been approached a number of times by members of the Assembly that have been to America and have visited in a number of our home churches, that they have observed that not all our members are true to the Church. This puts us in a very embarrassing position. It seems to the writer that the Doctrine of the church needs to be studied and taught in America as well as in Denmark.

The four of us have been received with much welcome and Christian courtesy. They are a very devout group of people. If a question arises in their minds over something said in a sermon, they will approach you on it. We have already learned that we must be ready to point to the Word to support

anything we say from the pulpit.

We are much impressed with their reverence of God's house. From the time they enter until they leave, there is deep respect and reverence shown. In one service, they became a bit noisy and they were called to attention. It touched us very much.

Services here are long, compared to in America. Evening services start at 7:30 P.M. sharp and continue until 9:30 and sometimes 10 o'clock. They have a prayer meeting at the start and at the close of each service. Invitation is given for open prayer. There are always a number of prayers offered, closing with the Lord's Prayer.

Being in so many services each week, and visiting in their homes is a means of drawing us closer to each other. We can understand a few words and expressions in Danish and can say a few. Seems there is generally someone near who can help us out. Will close for this time. We will miss General Conference, but we will remember the work there in our prayers. God bless each reader, is our prayer.

Bro. & Sister Paul R. Myers,
Bro. & Sister Millard Haldeman

A NOTE OF THANKS

I wish to thank all the dear Brethren and Sisters for the beautiful cards I received while in the hospital

and for the prayers. May God richly bless you all.

In Christian love,
Sister Evelyn Moyer.

THANKS

We want to thank each and everyone for all the prayers offered, the visits, the lovely cards and gifts, including those in the Sunshine Box, that we received during our recent shut-in days. All we can say is thank you, may the Lord richly bless each one of you.

Bro. and Sister
George Longenecker, Sr.

OVERCOME

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations," Rev. 2:26.

To overcome is to get the better of, to hold fast, to do righteousness. "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before the throne: And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and the Father; to him be glory and dominion for ever and ever. Amen," Rev. 1:4-6.

There is something about this word "overcome" which is giving me a lot to think about, and I just felt to write something to cause others to think. A hymn says, "Think what spirit dwells within thee, think what Fathers smiles are thine; think what Jesus did to win thee; child of heaven, canst thou repine?" Should you just sit down and fret and worry? No, indeed. Let us be up and doing, working and overcoming the evil one by keeping and doing the works of Jesus unto the end; as long as we live in this world we should work for our Saviour. Then He will save us from this untoward generation, the generation of Adam.

The people that were living in those seven churches of Asia had just gotten careless. If we keep the words of Jesus as given to us in divine revelation, and do His will, we shall know of the doctrine. To him that overcomes and keeps His words will He give power over the nations, and to us if we will keep ourselves in the love of God.

The church of Ephesus had been working with patience, and could not bear them that were evil and had tried them which claimed to be apostles and were not, and had patience for the sake of Jesus, and did not faint; but they had not kept their first love. And he said to that church, "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candle-

stick out of his place, except thou repent." Just have that disposition of a little child when we make a mistake, and do better, and that will be overcoming.

Satan's object is to have everybody to come over to his way. He tried that on our Saviour after His baptism; but Jesus did not listen to his cunning devices; neither must we listen to his cunning tricks. He comes to us with craftiness. As Paul in 2 Cor. 12:16 expresses it, "Being crafty, I caught you with guile."

We are looking to that time when Jesus will come. In this chapter (Rev. 1:7) he says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate . . . To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

And to the church at Smyrna which was once dead, but was now alive, he says he knew their works and tribulations and poverty, but that they were rich, and that he knew the blasphemy of them who said they were Jews, but were not, but were the synagogue of Satan.

God knows the thoughts and actions of all. He is not deceived, neither is He worked. And he says to this church that the devil will

cast some of them into prison that they may be tried. Here is where the overcoming power will make manifest if we do the works of Jesus to the end. This church had tribulation ten days. "He that overcometh shall not be hurt of the second death."

"And to the angel of the church in Pergamos write: . . . I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, . . . But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which think I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

I notice that all those seven churches of Asia that were not walking right with God, he asked to repent; and to them that did overcome their transgressions he gave praise, and thereby God was glorified and we are helped on our way to mansions in our heavenly

home. The Laodicean church was neither cold nor hot, and he said, "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth."

They said they were rich and increased with goods, and had need of nothing, and did not know that they were wretched, and miserable, and poor, and blind, and naked. As Paul said to the Romans, they thought too highly of themselves. "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This is the language of our Saviour, and He is talking for the good of all of us. "He that hath an ear, let him hear what the Spirit saith unto the churches."

God loves all his children, and we should love God, and if we love Him we will keep His commandments, and this makes us manifest to the world that we do love Him. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Now, this is the victory that overcometh the world, even our faith. Abraham's faith was made manifest when he offered his son Isaac. Faith

without works is dead, being alone. And the Scripture was fulfilled which saith, Abraham believed God; and it was imputed unto him for righteousness. Jesus said He had overcome the world, Daniel overcame the world, the three Hebrew children overcame the world, Joseph overcame his brethren. Jesus said to His disciples, "Ye are the light of the world." Light overcomes darkness; faith has an overcoming power; it triumphs in the dying hour.

"Be not overcome of evil, but overcome evil with good."

There are people who will promise you liberty who themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Jesus is calling us to come unto Him and learn of Him, a teacher come from God. Learn from God's

Word, take His yoke upon you, learn that He is meek and lowly in heart, learn of Him that we may find rest for our souls, learn of Jesus not to be unequally yoked together with unbelievers. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Beliel? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:14-18.

Edward C. Miller
in The Vindicator

WHY WE SHOULD NOT WORRY

With our Lord's plea for a care-free life resounding in the soul, we turn to a three-angled consideration of the reasons why we should not worry.

1. *It is most harmful to ourselves.* It is impossible to instance a single benefit accruing from worrying. By its indulgence one's mental, spiritual

and physical forces are depleted, leaving one the less capable of suitable action when action is needful.

We must recognize the existence of two well-defined sets of forces in the world. They are aligned with light, and its opposite darkness; with life and its opposite death. The one is constructive, the other destructive. Love, joy, peace, purity, contentment, kindness, etc., these are constructive; they build up and make better those who indulge them and those who experience them. Hatred, jealousy, anger, bitterness, anxiety, restlessness of spirit, etc., these are destructive, they tear down and leave one the worse for their indulgence.

That worry is definitely and unalterably destructive in its working can be conclusively demonstrated by appeal to the purely physical. How much more in the sphere of the moral, mental and spiritual. Yea, the demonstration we propose is based upon an unwholesome mental state, and that in turn is made possible by a below-privilege spiritual state.

We propose to trace the effect of worry, fear, and the like upon the digestive process, and through digestion, or its lack, upon our entire well-being. It is a simple laboratory experiment with, for example a cat. By the introduction into the alimentary tract of subnitrate of bismuth or allied substance, darkening the walls of the canal, the progress

of its food may be observed from the beginning to the end.

Let the subject be in a peaceful, contented state, and the peristaltic movement goes on with splendid regularity, extracting nourishment from the food for the upbuilding of the body. But let it be suddenly and severely affrighted; and we observe the peristaltic process coming to a complete stop. Or if it be a milder disturbance of feeling there is a proportionate slowing down.

Transfer the experiment to the human and the results are just the same. A peaceful, joyous, carefree state of mind and spirit is the best possible aid to digestion. But let a load of fear, fret or anxiety rest upon the mind, it immediately acts as a drag upon the digestive process. We become undernourished. Our nervous system is impoverished and deranged. We call a physician. He does his best to cope with the condition our folly has created. Finally he advises a change of scenery, involving banishment from home and dear ones. Or possibly an operation becomes necessary.

All of this costs in money as well as in health, and it is all traceable to persistence in the habit of worrying. What an expensive luxury. The writer, when speaking upon this matter, has had people come to him and say something like this: "My husband would have been spared the expense of a hospital and operation bill if I had heard and heeded this

a few years ago."

Perchance, while struggling along under this slow form of self-inflicted suicide, you are approached with the suggestion: "I think Christian science would help you." Why of course, for what happens? Immediately that you consult a practitioner of this mind-over-matter system, you are asked the question, "Are you worrying about anything?" You have to confess that you are. "Well, you must stop worrying." You put on an artificial smile and you walk out into life, resolved not to worry again.

Now look at yourself: What you would not allow the Son of God, your Lord and Saviour, to do for you, through your persistent refusal to obey His commandments and not acknowledging worry to be sin against Him as well as against your body; you have now arrived at through giving heed to a woman with a false system, denying the atoning Blood whereby you were bought.

2. There is further arrangement of worry, still more serious. *It is most injurious to your neighbor.* The particular injury we have in mind is on this wise: We have friends, people who know us, who are not Christians and possibly never will be, apart from a vital testimonial faith observable in our lives. Such a testimony to the superabounding sufficiency of our Saviour is the supreme debt we owe in the

Gospel.

This is what happens: we are smiling and exuberant when our sky is flooded with sunshine and matters are moving along well with us. But our observers are not strongly impressed. They reason somewhat as Satan did concerning Job. It is a paying proposition when piety and prosperity are inseparably linked together. Anyone ought to smile and act the part under those circumstances.

But now, let adversity come. You meet severe financial reverses; or the grim reaper snatches a dear one from your bosom; or ill-health dogs your steps. Your observer is all attention now, alert to see how your Christian faith will stand the test. What does he see: He sees the corners of your mouth droop, the light fade from your eyes, the elasticity leave your step, the joy depart from your heart. So he says, "It is just as I thought. There is no reality in Christianity. These people go to pieces the same as the man in the world. They have nothing that I do not have."

Dear reader, just when you had opportunity to bear glowing testimony to a Saviour, who sustains and satisfies under all circumstances, you failed Him. So in losing your testimony, you robbed your neighbor. He should have seen the over-coming life in fullest demonstration in you.

It is our conviction that there are

literally thousands outside the church of Christ today, who should be inside and would have been had God's people borne a consistent testimony to His sustaining grace. Living in such intimate fellowship with Him as would enable Him to keep them in perfect peace, whatever betide. May we not each for himself ask the solemn question, "Of those thousands, how many are unsaved because I failed under test?"

3. We still have the most important reason for not worrying to consider. *It hurts the heart of our Heavenly Father.* Meditate upon our Lord's teachings in Matthew 6, we can appreciate the hurt only as we place ourselves in His position of God. How often have we shown lack of faith in His promises? You have heedlessly thrust through your Heavenly Father's heart each time you indulged in worry, telling Him you were unwilling to take your place as His child or trust Him to fulfill His part as your eternal Father.

Let us pause here long enough to ask His forgiveness, to confess that it will always be so as long as we neglect to live a vital, trust-begetting life of prayer; as long as we fail to fortify our minds against the world's worries by hiding away in our hearts, our Father's precious reassuring words of what He stands ready at all times to do.

In the strength of a new resolve, realizing that worrying on the part

of a child of God is nothing short of sinning against our Father. Let us here and now solemnly promise Him: "By Thy grace, never again." This done, let us set out to find the life that leaves no room for worrying.

Sel. from His Peace

REPENTANCE

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand," Matt. 4:17. We find before this, that John the Baptist preached, Repent ye: for the kingdom of heaven is at hand. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins," Mark 1:4. V. 15, "and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Later Jesus sent out twelve disciples and they preached that men should repent and believe the Gospel, Mark 6:7-13. The apostle Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remissions of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. Have you received the power of the Holy Ghost? Are you using it?

How do people expect to receive the Holy Ghost without baptism? Repentance is one of the most essential and important things to comply with, before baptism. Can a

baby repent? Some people are baptized in the name of some church, has the church the saving power? or Christ? Some people even believe in God the Father and ignore Jesus, the Son of God. What is Christianity? The doctrines taught by Christ and given to us by the apostles. Jesus called a little child unto Him and said, Verily I say unto you, except ye be converted, and become as a little child, ye shall not enter into the kingdom of heaven. Whosoever shall humble themselves as this little child, in my name, receiveth me, Matt. 18:2-5. Verily I say unto you: whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. How about the ones who seek a great name in the world or the church?

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Pet. 3:3-4. Beware of the doctrine of the scribes and Pharisees, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5:20. "But in vain they do worship me, teaching for doctrines the commandments of

men," Matt. 15:9. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward," Matt. 6:5. The scribes and Pharisees sit in Moses' seat, but they say and do not. They teach the payment of tithes but have omitted the weightier matters of the law. Do we find any such people today? "Christ also suffered for us, leaving us an example, that ye should follow his steps," 1 Pet. 2:21. How many of Christ's steps am I following? Why call ye Me, Lord, Lord and do not the things which I say? Are we of a repentive spirit or of a self-righteous spirit? Some people draw nigh unto Christ with their mouth and honor Him with their lips, but their heart is far from believing or practicing His teachings. Will tithes alone, justify anyone?

"Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing," 1 Thess. 4:11-12. The Pharisee justified himself saying, I fast twice in a week, I give tithes of all I possess. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18:3. Can we be converted without

repentance from sins? "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them," Mark 4:12. "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them," Acts 28:27. The goodness of God leadeth thee to repentance, Acts 2:4. This is the only way that we will escape the judgment of God. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. 3:4-5. We are justified by the grace of God. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Eph. 2:4-6. Thanks be unto God, we can be near unto Him through the precious blood of Christ.

A home built by Jesus on high
A beautiful home for the soul,

Where the tree of life is blooming
A place where we never grow old.

Where is no more sorrow, nor
pain

A haven of rest for the weary,
Made for the pure and the free
Oh, how beautiful heaven must be.

No wishing or otherwise longing
Where angels so sweetly are singing,
What a rejoicing that will be
With Jesus our Lord, forever to be.

Its glories cannot all be told
Of that beautiful home of the soul,
Life's work is done, the crown is won
How beautiful heaven must be.

The home of the righteous and free
Meeting with the loved ones gone
before,

In the beautiful home of the free
Oh, how beautiful heaven must be.

William N. Kinsley
Hartville, Ohio

BAPTISM

Part I

I have had a number of requests to write on the subject of baptism. I am somewhat reluctant to begin such a vital and important subject. Let me first say that John the Baptist was the first to introduce baptism. John the Baptist, Elias or Elijah mean the same, Matt. 11:13-15, 17:10-13. He was the only man who was born twice physically and died once (beheaded by Herod).

John the Baptist was the forerunner of Christ and about six months older. His birth and childhood is recorded in Luke 1:57-80, until his shewing unto Israel, indeed interesting. The Word of God came unto John in the wilderness where he was staying, Luke 1:80, and from whence he started preaching, the baptism of repentance for the remission of sins, Luke 3:2-3. He told them to bring forth fruits worthy of repentance and called them, "O generation of vipers, who hath warned you to flee from the wrath to come?" He wanted to see something that would make them worthy of being granted repentance for baptism. Perhaps we need some Johns today, what think ye?

John did not shake their hands and say, Come along, we are so glad to have you in our group. No, he said, You vipers (subtle, crafty, insinuating, deceitful) bring forth fruits. He wanted to see a change in heart and life before baptism. So John was baptizing in Enon, because there was much water there, John 3:23. Jesus began to be about thirty years of age, Luke 3:23, and came to John to be baptized of John in Jordan, V. 21-23. Jesus, after His temptations and John's being put in prison, came into Galilee preaching the gospel of the kingdom of God. He said, The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel, Mark 1:14-15. John the

Baptist baptized, but his disciples did not receive the Holy Ghost, Acts 19:2-4. Paul said, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him (John); that is on Jesus Christ. "Now if any man have not the Spirit of Christ, he is none of His," Rom. 8:9. Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer in Acts 19:2 brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming king, not Christians looking backward to an accomplished redemption.

In Rom. 8:9-17, 1 Cor. 6:19-20, Eph. 1:3-14 we have the seven elements of the believers position in Christ Jesus. Oh, that I had space to enlarge on this most precious chapter. Redemption and forgiveness of sins through His blood, and the riches of His grace, V. 7. Yes, sealed with that Holy Spirit of promise; after ye heard the word of Truth, the Gospel of your salvation and also after ye believed. My dear ones, not by baptism, but by hearing and believing, that is what the Holy Spirit tells me. True, Christ appointed and established baptism as an ordinance. He gave His people seven ordinances to keep. He always used tangible things to make evident and real the Spiritual and Eternal blessing. Baptism symbol-

izes seven things, but baptism does not give the applicant the Holy Spirit. John's did not, Acts 19:2; Philip's did not in Samaria, Acts 8:16, and there are multitudes today who did not receive the Holy Spirit. Well, Bro. Schildt, how do you know? By their fruits. If Paul was here today, he would ask the same question he asked those twelve disciples of John's. If Peter and John were Elders in the churches today, they would do just what they did in the case of Philip's success in Samaria.

Beloved and friends of mine and of His church, listen to this: Christ dwells in our hearts by faith (if He is in at all), Eph. 3:16-19. The just shall live by faith, Hab. 2:4, Rom. 1:17, Gal. 3:11, Heb. 10:38; hearts are purified by faith, Acts 15:9; sanctified by faith, Acts 26:18; comforted by mutual faith, Rom. 1:12; the righteousness of God unto all and upon all is by faith, Rom. 3:22; justified by faith, Rom. 3:28, 5:1, Gal. 2:16, 3:24; walking by faith, 2 Cor. 5:7; living by faith, Gal. 2:20; children of God by faith, Gal. 3:22-26. This is what the Holy Spirit tells me.

Let us look at the signification of baptism, just what it expresses or suggests as a token or symbol. Baptism expresses and suggests that the applicant has believed in the finished work of the Lord Jesus Christ, has repented, has had remission of all sins by faith in the

precious blood of Jesus, has died to sin and made a new creature in Christ, is being planted in the body of Christ (the church, bride, with Christ the Head), has accepted Christ as Master and has vowed to walk in a newness of life. Please read these scriptures: Acts 2:38, 19:4, 22:16; Rom. 6:3-13, 1 Cor. 10:2, 12:13, 15:29; Gal. 3:27, Col. 2:12, Tit. 3:4-7, 1 Pet. 3:21. Literally baptism does not get rid of sin. This takes a sacrifice, blood. The first intimation of sacrifice Gen. 3:21, the coats of skins having obviously come from slain animals. The first clear instance of sacrifice is Gen. 4:4 and explained in Heb. 11:4. Abel's righteousness was the result of his sacrifice, not his character.

Before the giving of the law, the head of the family was the family priest. By the Law an order of priests was established, who alone could offer sacrifices. Those sacrifices were shadows, types expressing variously the guilt and need of the offerer in reference to God. All these pointed to Christ and were fulfilled in Him. As fore-shadowed by the types and explained by the New Testament, the sacrifice of Christ is penal, Gal. 3:13, 2 Cor. 5:21; substitutional, Lev. 1:4, Isa. 53:5-6, 2 Cor. 5:21, 1 Pet. 2:24; voluntary, Gen. 22:9, John 10:18; redemptive, Gal. 3:13, Eph. 1:7, 1 Cor. 6:20; propitiatory, Rom. 3:24; reconciling, 2 Cor. 5:18-19, Col. 1:21-22; efficacious, John 12:32-33,

Rom. 5:9-10, 2 Cor. 5:21, and revelatory, John 3:16, 1 John 4:9-10. Again no one can forgive sins but God only, Mark 2:7, John 1:1-14, 8:11, Isa. 43:25.

Jesus said unto Peter, I will give unto thee the keys of the kingdom of Heaven, Matt. 16:19; not the keys of the church, but the keys of the Kingdom in the sense of Matt. 13. The sphere of Christian profession, the wheat and tares, the good and bad, are Christendom. Yes, they were baptized, they heard the Word (seed), they made a start, but what was wrong? It was not the seed, it was not the Sower? It was four kinds of hearts: hard-hearted, half-hearted, faint-hearted, and praise God, there were whole-hearted. Who is able to separate them, Jesus tells us "the angels." It is the same today; yes, even in churches people say yes and mean no. We can forgive and a Christian will forgive from the heart; but unless we each repent and turn unto God wholeheartedly, we will perish in the flames of Hell. I do not care what preachers preach or who tells the individual, if they are baptized they are saved. I declare unto you, unless every applicant gets right with God, repents, gets their sins under the blood of Christ and accepts Him in their heart before baptism, they will all perish. God alone forgives sins and He forgives His children for Christ's sake, Eph. 4:30-32.

The walk of the believer is in-

dwelt by the Spirit before baptism, as well as after. No one can call Jesus Lord, only by the Holy Ghost, 1 Cor. 12:3. In Matt. 26:27-28 Jesus took the cup, gave thanks, gave it to His disciples and said, "This is my blood of the New Testament, which is shed for many for the remission of sins." Now Jesus was not at that time crucified yet, so it was a symbol of His blood; again He used a tangible thing to make real the symbol. So it is with baptism. All ordinances are but symbols. The real is in Christ Jesus; His sacrifice, shed blood, burial and resurrection. He is all in all, Eph. 1:23; for in Him dwelleth all the fulness of the Godhead bodily, who is the Head of all principality and power, Col. 2:9-10. Law observances were abolished in Christ, Col. 2:14-17. He is complete and nothing can be added; we receive His fullness and power to become the Sons of God, by the new birth, by believing on His name, John 1:12-17. It is faith in the Lord Jesus from the time He left the glories of Heaven, the bosom of the Father, till He went back to the Father and is ever-living to make intercession for us (His children).

There is a distinction between divine and human forgiveness. Human forgiveness means the pardoning of the penalty. When we humans sin against each other, we are commanded to forgive from the heart and not by taking vengeance,

Rom. 12:19. We are to forgive because we have been forgiven, Matt. 18:32-35. Divine forgiveness requires the execution of the penalty, the penalty is death. Remission of sins by God demands blood, a sacrifice, now Christ's propitiation and atonement.

In the Old Testament and in the New Testament, in type and in fulfilment, Divine forgiveness always demanded blood, not water. Any and all sin of the justified believer interrupts his fellowship and is forgiven upon confession. But always on the ground of Christ's propitiating sacrifice, 1 John 1:6-9, 2:2. Human forgiveness rests upon and results from the Divine forgiveness. In many Scripture passages this is assumed rather than stated, but the principle is declared, Eph. 4:32, Matt. 18:32-35. Water is a type or symbol of both the Holy Spirit and the Word, John 7:37-39, Eph. 5:26. The Word is Spirit and life, John 6:63. The Holy Spirit is the third person in the Trinity and was sent down upon every born-again believer since Christ ascended, Rom. 10:17. This is a permanent fact for the entire church-age. Every believer is born of the Spirit, John 3:3-6, 1 John 5:1. Indwelt by the Spirit, whose presence makes the believer's body a temple, 1 Cor. 6:19, Rom. 8:9-15. Baptized by the Spirit, 1 Cor. 12:12-13, 1 John 2:20-27. Thus sealing the believer for God, Eph. 1:13, 4:30. The New

Testament distinguishes between having the Spirit (which is true of all true believers) and being filled with the Spirit, which is the believer's privilege and duty, Acts 2:4, 4:29-31, Eph. 1:13-14; one baptism but many fillings.

Bro. E. F. Schildt,

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UNION WITH CHRIST

(Continued from last issue.)

We so often condemn the fellowship of the world and forget that we are as bad as the world in so far as the nature of our flesh is concerned. Until a man can say, "My body is perfect; my works are as good as those of the Son of God; my deeds have no fault; there is nothing in me or my life which God may judge; and I need not now die because of sin—" until such an one can boast—if he dare boast—he must account that his flesh is under the sentence of death and his fellowship must be limited to that which lives.

The Blessedness of Fellowship with Life

The Christian is free from the obligation of serving the hard master, which is the flesh and the world, in order to serve the New Master, who has come to lead us into all truth and righteousness. We are freed from the lordship of the flesh and the world, by the body of Christ, that we should be married to Him that is raised from the dead,

that we may bring forth fruit unto God, Rom. 7:1-4.

It is the happy experience of every believer to know that he has been joined to Christ as the bride to the bridegroom, and that it is his privilege to set his affection on things above, where Christ sitteth at the right hand of God. The seat of Christ is far above principalities and powers and every name that is named, both in this world and in that which is to come. The believer is quickened by the Spirit and is raised up—saved by grace—and is made to sit in heavenly places, together with Christ. These are the facts of the Christian life. The theory would be a fine thing to consider, but the fact is the wonder of all creatures in the spirit realm. It is the believer's privilege to possess these facts and to make them the basis of his own personal fellowship with the Living Christ, the Living Spirit, and the Living Eternal God. "For truly our fellowship is with the Father, and with his Son, Jesus Christ," I Jno. 1:1-2.

Let there be no lamentation over the fact that we deny ourselves the friendship of the world, and the denial of our own flesh means liberty from the bondage or corruption. To be a slave to those things of which we are constantly ashamed is a bitter bondage and the cause of remorse. To serve the living Christ is the joy of life eternal.

Sel. the Christian Monitor

I COME TO MY HEAVENLY FATHER

I come to my Heavenly Father,
 Whatever my trouble may be;
 Whatever the pain or the trial,
 He whispers His comfort to me.
 I know the dear love that bends
 over,
 That follows wherever I go;
 I know that whatever befall me
 From heaven He loves me so!

CHORUS:

He loves me, He loves me!
 He follows wherever I go;
 No matter how far I have wandered,
 The dear Father loves me so.

I come to my heavenly Father,
 All burdened and tempted and
 tried:

He tells me the story of Jesus,
 Of love, for my sins crucified.
 He tells me of heavenly mansions,
 Of conquest and victory won;
 And clouds scatter under the bles-
 sing
 Of joy and the clear shining sun.

I come to my heavenly Father—
 And glory, all glory to Thee!
 O Jesus, my sweet loving Saviour,
 Thy love—it is glory for me!
 Thy love, O Thy love—as it thrills
 me

I bathe and I float in its streams;
 And, where the dark clouds were
 all shadow,
 I joy in its heavenly beams!

I come to my heavenly Father;
 He points me to Jesus my King.
 I come to my Master and worship,
 And harps in the distances ring!
 And there, in yon heaven above me,
 They stand who have won in the
 strife,
 All white-robed, and happy, and
 holy,
 Among the fair mansions of life.
 Sel. by Montez Sigler

THESE THREE

Give me this day
 The faith that lives undimmed,
 serene,
 Though cloud and storm may
 intervene;
 The surety of those things unseen—
 For faith I pray.

Give me this day
 The hope that anchors fast the soul
 When waters wild around me roll;
 That steadfast, sure, sees aye the
 goal—
 For Hope I pray.

Give me this day
 The love unselfish, true, intense,
 That serves in free, unstinted sense,
 And seeks no price nor recompense,
 For Love I pray.

—Anne Porter Johnson

Those who find the most diffi-
 culties in the Bible, are those who
 seldom read it.

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BIBLE MONITOR

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No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

POWER OF THE GOSPEL

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Rom. 1:16. How thankful we each should be that we have so valuable a book of instructions, almost free and so valuable to guide our lives and shape our eternal destiny. Paul had definite reasons not to be ashamed of the gospel of Christ. Am I ashamed of It? Its precepts? Its examples?

The power of God unto salvation can be obtained in no other way. We each should know enough of God's power and its many blessings, in various ways of our Christian experience, that we each feel what a blessing It is for our daily living. God's power is manifested unto us in various ways during the labors of life, but no way is as valuable and as lasting for each of us as His power to bring us eternal salvation. Various blessings which we receive through God's power are valuable unto us each day, however God's blessing of salvation outlasts them

all, for it is for eternity (ages of ages).

Dear reader, this power is extended unto all, Jew and Greek, which according to the Jewish way of considering people included every living person. Naturally the Jew would consider that It included him first, but It also included the Greek (all who were not Jews). Praise God, how can this blessing be secured? "To every one that believeth," easy and so simple that no one should fail to qualify. Oh, can it be true? that many people will not believe? That one of God's creation will not take Him at His Word? We feel that if it required some great sacrifice, some large amount of money, so many years of hard labor; we would eagerly sacrifice that we might have salvation. Ah, can it be that we stumble at so small a task. Am I so unappreciative that I will not believe God's Word, something that we all know is true and that Its promises will be fulfilled.

Sin has a terrible effect upon humanity, in all its various ways and in every age. We might write

page after page to prove this. However, this is not necessary for each and every one of us know this to be a fact. Man has tried many ways to offset sin and its effects. Many of these require much effort or much time and expense. Yet man has failed and sin leaves its mark upon humanity, from generation to generation. Dear reader, God in wisdom and grace has provided the only remedy for sin, the only way to counteract it. We must all admit that man cannot maintain peace for any length of time, that man is separated from Almighty God and that man is eternally lost from God's blessings. The way of Atonement, the sacrifice of Christ for our sins, is the only way to cancel sin.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. The promise is wonderful, the happiness is incomparable: forgiveness of sin, a new creature, union with Almighty God and guidance for life of the Holy Spirit through all life's problems and trials. Why, because God loved human beings that much, He cherishes man's worship of Him so much. It is not the will of God that any should perish. Here again we find "that whosoever believeth in him" should not perish through the punishments of sin. But should have, What? everlasting life. Are you turning down such an offer?

Are you certain, by having proved your manner of life according to God's Word?

Sin always separates from God, we could refer to many, many instances since the creation to definitely prove this. Belief in God's plan of salvation and of course proving that belief through strict and unlimited obedience unto His Word; will assure us of a glorious resurrection through Christ and our eternal inheritance. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God," Rom. 3:24-25.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ," Gal. 4:7. What, me a son of God, simply by following God's plan of salvation. Me, less than a servant, a sinful and disobedient mortal, an heir of God simply by accepting Christ's atonement for my sins. "Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God," Rom. 8:12-14. Brethren, Sisters and Friends, the power of God is unlimited in behalf

of each one of us. However we are not without a few obligations, yes, a very few compared with the great sacrifice which was made to cover our many sins. God has devised the plan of salvation, the price has been paid by His Son and the Holy Spirit will guide and direct us through the problems of life. All we need to do is take God at His Word and follow the guidance of the Holy Spirit, according to the plan which Christ has delivered unto us in the New Testament.

"THE COMMUNION, THE LORD'S SUPPER, AND THE LOAF AND THE CUP"

Part 2

In part one of this series, we have shown that Jesus instituted Communion, in the night-time, and that the apostles received it from Christ. In this article we wish to discuss our above subject in full, as the Dunkard Brethren practice these ordinances.

Our position is: That the Lord's Supper is a full meal. We agree with our opponents that, whatever has been divinely united must not be humanly separated. Our first argument: Is based on the example of Christ. Matt. 26:26-27, "And as they were eating (eating what? We say supper.), Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took

the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Mark 14:21-25, gives us the same in substance. And when we turn to Luke, we read, "And he took, and gave thanks, and brake it, and gave unto them, saying, This is my body . . . this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you," Luke 22:19-20. This shows that the cup was taken after a supper, following also the breaking of the bread, which He blessed, and brake. According to Matthew.

The Word says in Jno. 13:4, "He riseth from supper (which was on the table), and laid aside his garments; and took a towel, and girded himself." This was the Lord's Supper, a meal on the table. What word is used for "supper" in the original in these texts? What is the meaning of the Greek word used for supper? We have it in the English, a supper, and we have it in the original Greek a word which means "a supper," also and it does not mean the "passover." The word used by our opponents for "supper" is never used anywhere in the Bible to indicate the "passover."

Our friends assert that when Jesus ate the "supper" with His disciples, that He ate the Jewish Passover, but they will never find the word that indicates the "supper" that He ate, where that word means

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the "passover." A point at issue is, which is called supper? The meal that Jesus ate, while they "were eating," where it is said "Jesus took the bread"—The point at issue is, whether that meal which He ate is the Lord's Supper, or the "loaf and the cup" are the Lord's Supper.

They say the loaf and the cup are the Lord's Supper, but they will never find that word in the New Testament, from beginning to end, that indicates the meal, to indicate the "loaf" and the "cup," but yet they will emphasize it strongly that the "loaf" and the "cup" are the "Lord's Supper." Dear reader, we know your intelligence won't let you believe, that if the "bread" and the "cup" were taken after the supper, that they were the supper. My dear friends, if you don't know anything

about the Greek, when it comes out in our own English language and the Bible calls the meal the "supper," you wouldn't call the "loaf" and the "cup" the supper.

The "Lord's Supper" was instituted in the night. Matt. 26:31, Jesus said, "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." And in Mark 14:26-27, "When they had sung an hymn, they went out into the mount of olives, and Jesus said unto them, All ye shall be offended because of me this night." Jno. 13:30, "He then having received the sop (that was Judas) went immediately out; and it was night." In 1 Cor. 11:23 it says, "The same night in which he was betrayed." There are four inspired men, writers of the Gospels, which show the Dunkard Brethren are right in their keeping the Lord's Supper, yet our opponents say these writers are mistaken, and that the day time is the proper time.

We know we are safe in our position on this subject, when we stand beside the Lord Jesus and His apostles. The Lord's Supper was not instituted on the first day of the week. Our position is strengthened by Paul at Corinth. 1 Cor. 11:20-25. He said, "When you come together therefore into one place, this is not to eat the Lord's supper." He gave two reasons, showing they were out of order, "hungry and drunken." Why can't they eat it,

Paul? The apostle tells them why, "one is hungry and the other is drunken." Christ took the cup, when he had supped, saying, "This is the cup of the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."

Another argument in support of the Lord's Supper being a full meal, is based on the meaning of the word used to indicate the ordinance. The word in the original is "deipnon" for this meal. Mr. Groves defines it this way: The word we are talking about, the very word Jesus used to indicate that "meal" he ate, originally breakfast but later supper, "a meal," "full meal," "victuals." Away back in the early times they had it in different parts of the day, but when we come to the New Testament times it was "supper," but this shows it was a "meal" and was "food," "meat" and "victuals." Mr. Greenfield says "deipnon" means "to sup, to take meal," in the New Testament "supper" and that is what we Dunkard Brethren observe. "The principal of the Hebrews and taken in the evening." Liddell and Scoot say it means "a meal or meal-time," "the principal meal whenever taken."

These are the definitions as given by three Greek lexicons, showing the word used to indicate it means not only a full meal, composed of "food, victuals" but that in the New Testament it means "supper," and being in this instance prepared un-

der the direction of the Lord Jesus Christ, it was His "supper" the "Lord's Supper." Before going farther in the discussion of this subject we want to give our readers a quotation taken from Church History. George P. Fisher on "Love-feast." Book—page 37. (quote) "In these meetings they sat at the table together, and partook of a common meal, the agape, or love-feast. At the close of this repast, whoever presided handed round the bread and wine, as Jesus had done at the last supper. This was the primitive form of the sacrament." (end of quote).

We have been showing in our remarks above, the word that our Saviour and His apostles used to indicate the meal our Saviour ate on the night of His betrayal, and that the word invariably means a full meal, and that one of the lexicons especially says it means "supper" in the New Testament. Our opponents tell us, "We can not get the time nor the amount of this meal from the word used, 'deipnon.'" Our contention is, if the word means anything, we get the "amount and the time" when the meal is to be eaten, because it clearly defines it as being a "meal" and "food," "victuals," and is a "supper," and we know when supertime comes. "Deipnon," the word our Saviour used to indicate this meal, never was used by any inspired man to indicate the "loaf"

and the "cup." Please study the following references: Mark 6:21, Luke 14:12-16, John 13:2, Luke 22:20, 1 Cor. 11:20-25; "deipnon" is the word in Greek; in English it is "supper." The above Scriptures show that the meal, or "supper" was eaten before the bread and cup, or communion. They were taken after the supper. So we say the Dunkard Brethren's practice is right on this subject.

The end.

Bro. Wm. Root

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GRACE

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Surely a sad condition. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love," Gal. 5:6. After that faith is come, we are no longer under a schoolmaster or the old law. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Not baptized into some church or creed.

To fall from grace is a sad condition. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," Eph. 2:8. "But without faith it is impossible to please him: for he that

cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6. For in Christ Jesus ye have crucified the flesh with the affections and lusts thereof. "For there is no respect of persons with God," Rom. 2:11. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:18-19.

We are born again by the Word of God, which liveth and abideth forever. Seeing ye have purified your souls in obeying the truth through the Spirit. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5:1. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:3-4. We should serve in newness of Spirit, for as many as are led by the Spirit of God, they are the sons of God.

"For Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4. "Therefore if any man be in Christ, he is a new creature: old things are passed

away; behold, all things are become new," 2 Cor. 5:17. Now we walk and live in newness of life, which requires a self-sacrifice of human nature. It took the great sacrifice of our Lord Jesus to bring salvation unto humanity. Yes, His life, His blood, His all to save you and me. Wonderful grace, the word grace meaning: unlimited or boundless favors, an unmerited favor. This is more than human beings can comprehend. It was the greatest sacrifice that could be made, bringing salvation to whoever will. The hymn has it: marvelous grace of our loving Lord. Infinite matchless grace, freely bestowed upon all who believe. Grace that is greater than our sins. No one can fully comprehend what our Saviour suffered to save all humanity.

Do we fully appreciate the terms of salvation? It is actually a gift, we cannot earn it. It is much to each one of us. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. He that overcometh shall inherit all things; and I will be his God, and he shall be my son," Rev. 21: 5, 7. And I (John) saw a new earth, for the first earth was passed away. This must of been a heavenly vision given to John. Even now, it is not to us to know the time when God will close this dispensation and His will be done. "Therefore be ye also ready: for in such an hour as

ye think not, the Son of man cometh," Matt 24:44.

Has the Lord's grace touched your heart and soul? Are you ready for the great event, the final judgment? How about attending national ball games, contests and places of amusement? Are you led by the Holy Spirit to do such things? Will you this moment His grace receive, grace that exceeds our guilt and sin. On Calvary's Cross outpoured, where the blood of the Lamb was spilt for you and me. Grace that will pardon and cleanse within. Amazing grace can lead us home, if we believe in the Lord Jesus. "And by him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. Grace my fears relieved and taught my heart to believe.

Your brother in the Lord,
William N. Kinsley
Hartville, Ohio.

Use what talents you possess; the woods would be very silent if no birds sang except those that sang best.

Four things a man must learn to do

If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry Van Dyke

TRUE HAPPINESS

"Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in the thing which he alloweth," Rom. 14: 22.

Unhappiness is quite prevalent in the world today, even with regret it might be said, in the church.

Men and women are not happy because they often endeavor, without faith in and love for the thing which they allow, only to please men. Many times these things which they allow are only in conformity with the views of some other person, without a firm conviction within, by the word of God through the Spirit of God. They allow it more so as a matter of must and not as a matter of faith, love and obedience. Love makes obedience easy and gives happiness, If anyone is earnestly seeking for the truth on any issue of life, there is no better place to find full assurance on the matter than by searching the word of God.

Thus God is able as we meditate on his blessed word, to lay a conviction to our hearts, through the Holy Ghost, that is unmoveable. When men then challenge us, which they will, for a reason of our hope in allowing these things in our lives. God also then provides us with an answer to them that they cannot dispute and it can be done with meekness and fear too. Where there is

no definite conviction on a matter, we are tossed about almost by every wind of doctrine and just cannot be happy. Whatever that conviction may be that God gives us, we also find steadfastness to stand our ground on it unashamed; even though it may only be that we abstain from the appearance of evil. That firm conviction within us, let us be happy in love, to allow it to manifest itself without.

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LEANING UPON GOD

Human friends fail us. The most faithful heart will sometimes waver, and when there is most need of our friends, we find that they fail us. But our God is eternal and omnipotent: who ever trusted in Him in vain? Gather up your confidences; make them into one confidence, and fix them all on Him.

Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn into a spear and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him. This shall be the uprightness of thy ways, that thou stayest thyself on the Rock of Ages.

—C. H. Spurgeon

There are no detour signs along the straight and narrow way.

NEWS ITEMS

CLEARVILLE, PA.

We, the mission point of the Waynesboro congregation, are looking forward to a ten-day revival meeting at Ward's church, if the Lord permits, from June 17 to 26. Our evangelist will be Bro. Ernest Miller. Services begin each evening at 7:30 fast time.

All are invited to attend these meetings with us and enjoy christian fellowship, that will be long remembered. At the close of these meetings there will be all-day services on Sunday, June 26, bring your lunch, dinner will be on the grounds if weather permits. . We are praying that some wandering soul will be added to God's kingdom, before it is eternally too late. Come and hear what the Spirit saith unto the churches.

Sister Rachael Mallow, cor.

Strandgade 7 A,
Frederiksvaerk, Den.

THE DENMARK LETTER

Since Bro. and Sister Haldeman now live by themselves, away from where we live, we have decided that what I write, I shall sign only my name and when Bro. Haldeman writes, he will sign his name to the articles.

In response to many questions asked us in letters we receive, in this article I will attempt to give a description of the land, buildings

and things of nature.

First, I want to thank each of you for your prayers offered. We can feel them. And we want to thank those who have written to us, for your letters are very encouraging and are very helpful.

When we flew in over Copenhagen the morning of April 16th, the earth and roof tops were one big mantle of white snow. Today, five weeks later, nature has burst forth in full bloom. Trees, flowers and shrubbery are in full and vivid array. Lawns and meadows are a very beautiful green.

There are thousands of acres of forests in Denmark. Large, straight and tall pine trees of every species reach skyward. Wild flowers of every sort carpet the woods. All of Denmark is surrounded by and interlaced with water. Many, many streams and lakes add to the natural beauty. Denmark is nearly level. In our work for the Master, of preaching five to six times each week, we have had the blessing of seeing a large area of Denmark, in and around **Frederiksvaerk**, for where we preach, involves a lot of miles. Sunday morning and evening, we go to Copenhagen, distance of nearly fifty miles. Monday we go to Helsingør, about thirty miles. Thursday evening we have services here in **Frederiksvaerk**. Friday evening we travel nearly seventy-five miles to Koge for services. And every Wednesday eve-

ning back to Copenhagen.

In our travels, we pass many large dairy farms. Also, many large farms where general farming is being carried out. Their farms are beautiful and kept under very strict cultivation. They prepare their soil like a garden. Their fence rows are very clean. Their barns are large and quaint. Their houses are large, and old and rambling. Many times the houses and barns are built together. Seldom does one see a frame house or barn. They are all stone and cement. Most of the older buildings have a thatch roof. We were told a good thatch roof will last at least twenty-five years or more.

In the fields are many dairy cattle. Denmark is noted for its milk, cheese and dairy products. She exports dairy products, pork and stainless steel. Farmers use tractors and farm machinery, much like in America, and often we see American brand tractors and machinery. There are many farmers who have not modernized. They use horses, and we have seen a number of one-horse drills, cultivators, etc.

Thousands of people ride bicycles. Mothers will be riding a bicycle with a baby in a basket on the handle bars and another child on the carrier back of the seat. Particularly on Sunday, we see families riding together. Mother and father each on a big bicycle with the little children with them. Other

children from seven-eight years and older riding their bicycles. All pedaling side by side to church or where ever they are going. Most all of the automobiles are small compact models. We do see quite a few old Model A Fords and many are in a good state of preservation.

Occasionally we see a late model Chevrolet or Buick and they look enormously big compared to our little Opel and the other compacts.

Flowers of every type and kind abound here. Acres and acres of tulips and daffodils abound in every hue and color.

One item that interests us is the State Religion. It is Lutheran. There are not many denominations, like in America. Nearly all Danes who belong to a church belong to the Lutheran Church. Dotted all over Denmark are old stone churches. Nearly every small city has one and the larger cities, more than one.

Many of these church houses are eight hundred or more years old. We were in one a few days ago, that was 1200 years old and they regularly hold services there.

This is one of the problems of the Assembly here, and it is one of our problems, to teach to the Danes an entirely different form of religion than they have been taught through many generations. It is no simple matter, yet we know we have God's Word back of us. **PRAY FOR US THAT GOD'S WILL BE DONE BY US.**

A few general items of interest. Mailmen carry the mail by bicycle. More people in Denmark live in apartment houses than own homes, because of the high cost of building and owning property. Taxes in Denmark are very, very high. Gasoline costs more than double in America.

We do not see the extreme short sleeves and short skirts here that we have in America. The girls and women, and some boys have an extremely immodest hair do. We have seen some girls smoking. Occasionally we see women with cigars and have seen a few smoking a pipe.

Our closing thought and prayer is, that when another Christmas comes in America that there will be peace and not war.

Bro. Paul R. Myers

PROVERBS 27:1

There are duties that must be done at a particular moment or they cannot be done at all. It is *today* the sick neighbor needs your visit, your help; tomorrow he may be well or others will have ministered to him or he may be dead. . . . It is today that this tempted one needs your help in his struggle; tomorrow he may be defeated, lying in the dust of shame. It is today you must tell the story of the love of Christ; tomorrow it may be too late. Learn well the meaning of *now* in all life.

Sel. by Jeanette Poorman

SPIRITUAL NEEDS

We are living in a day when we are being challenged on every hand. The world is in an upheaval politically, socially, and most certainly spiritually. Some would say that the spiritual needs of today are different from those in any other day or age. But, I believe that the spiritual needs of today are the same as when Christ walked upon the earth among men, for they have not changed in these nineteen hundred years of experience. Outwardly they have made many changes, but inwardly, if Christ were to walk among us today, He would see the same spiritual needs.

Fundamental spiritual needs of humanity do not vary. They remain constant. Many new implications of these very fundamental spiritual problems arise in every age, but the needs are basically the same. Let us review seven fundamental needs of the world today.

1. *The need of inward righteousness.* In Matt. 5:20 we read the words of our Master as He spoke to the disciples after having looked inside the hearts of the hypocritical Pharisees and scribes: beyond the surface of the assumed piety, religiosity, and outward conformity to the law of the religious leaders. He said: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case

enter into the kingdom of heaven." In other words, Christ describes them as ones who made a pretense of superior piety and separated themselves from the common person, whom they considered as spiritually immoral.

In Matthew 23 we find Christ reproving these same orthodox-appearing men. He condemns them because "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; . . . all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . (They) shut up the kingdom of heaven against men; . . . (they) devour widows' houses, and for a pretense make long prayer: . . . (they) compass sea and land to make one proselyte, and when he is made, . . . (they) make him twofold more the child of hell. . . . (they) pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: . . . (they) make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . (they) are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of

all uncleanness. Even so . . . (they) also outwardly appear righteous unto men, but within . . . (they) are full of hypocrisy and iniquity."

There is much pretense of religion today, right here in America. We do not need to go overseas to find it. People no longer care to what religion they belong, just so they belong. It is immaterial to them if they are Catholic Protestant, Jewish, or Mohammedan, just so they belong. Is it no wonder, then, that we find them full of "dead men's bones, and of all uncleanness . . . of hypocrisy and iniquity"? They are one thing when among Christians, and another when among sinners. They are this way because they lack *inward righteousness*. God has not given them this inward righteousness because they have not humbly bowed before Him and poured out their sins at the cross, accepting Christ as their only means of acquiring inward righteousness. And they do not do this because of their pride.

2. *The need of a childlike spirit.* The disciples had come to Jesus with a question—a great question in their minds! "Who is the greatest in the kingdom of heaven?" they asked. Our Lord quietly called a little child to Him and answered, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18:1-3. He added in verse 4, "Whosoever, therefore, shall

humble himself as this little child, the same is the greatest in the kingdom of heaven."

In God's kingdom there is no favoritism, if there is favoritism, it is shown to the humble of heart. The truly converted are humble of heart. The person who is humble of heart shows it on the outside by his attitudes, conduct, speech, and by his whole being. One can detect pride or humility in any individual.

Children have what we grownups have lost. Among children there is no prejudice. If there exists any, they have learned it from their civilized, socialized and prejudiced parents. They love everyone. Only when they see in their superiors, by whom they think everything is done right, a lack of love for someone or some cause—perhaps their minister or denomination—they fail to love. They soon forget an offense. How often have we not seen this in our children! One moment cross, the next moment pals again. And they forgive readily, too. Perhaps they will not go to another child or a parent and tell him in so many words, but by their actions they show that they have forgiven and forgotten. In this they excel us, who too often in words forgive but in actions carry the grievance a long time. They are humble, not pretentious. When we see a child that puts on airs as of someone of importance, again we can blame his home environment which has taught

him to snub others. They have simple faith, and it is easy for them to believe what they are told. When a child does not believe someone, we can be quite assured that that individual has not always told the truth and can't be believed or trusted.

Verily, verily, we need a child's humility. How proud we are of our achievements! How proudly we proclaim our efforts! How widely we parade our accomplishments! As ministers, we are proud of our congregation's wonderful giving or the number of missionaries it has been able to produce; of our positions on committees, secretaryships, prominence in the church, etc. As Christian workers, we are proud of our foolproof methods, and hang out a shingle with the words, "You can't show me; I know." As individual laymen of the church, we are too often arrogant in our prominence and glory, desiring others to bow down to our wishes; if we have taken more schooling than an eighth grade, we show our importance and superiority as more intelligent members, thinking we should always be awarded with the best positions; if not, then we feel hurt and make it known to everyone.

But, let us remember, brother-minister, brother-worker, and brother-layman, God says in His eternal Word, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and

be clothed with humility: for God resisteth the proud, and giveth grace to the humble," I Pet. 5:5.

3. *The need for repentance.* In Luke 13:2, 3, we read about some persons who came to Jesus with the report of some Galileans "whose blood Pilate had mingled with their sacrifices." This they thought an awful thing, and supposed the Master would condemn such an action, as well as pronounce the reason for it in that these Galileans were great sinners. We are not told who brought this report, but evidently they were hardened sinners. Jesus' answer reveals their need of repentance: "I tell you, Nay: but except ye repent, ye shall all likewise perish." To the second report heard, this time about the eighteen who met death by the falling of the tower of Siloam upon them, Jesus answered the same way.

The great need of the day is not so much discussion among us of what is the cause of the world's suffering, or of an individual's suffering, and if they deserved such, but if we ourselves have really repented of our own sins. If we have really repented of our sins and have been born again into the kingdom of God, there will be many more in the world who will experience what we did, for we will not be able to rest until all of our loved ones, our neighbors, and men in the uttermost part of the world have heard of the Gospel that saves.

There is a great need of repenting of our outward righteousness; of our pride, envy, hatred; of our sins or violations against our own life, etc. The world does not see anything to repent of. It is blind—blinded by the prince of the power of the air, that it may not see and believe. It is satisfied with its intelligence, power and achievements. Only when it fails, does it repent of its actions—and yet this is not real repentance, for it repeats its same mistakes.

We need more prophets crying in the wilderness of unbelief like John the Baptist of old, "Repent ye: . . . Prepare ye the way of the Lord, make his paths straight."

4. *The need for a new birth.* As one travels around throughout our beloved church, he sees the need for a new birth among many of its members. I believe there are many in our own denomination who have not had an experience with the Lord such as has made them a "new creation," "his workmanship, created in Christ Jesus"; "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The same can be said of every other Christian denomination.

Jesus clearly and forcefully explained to that Pharisee, Nicodemus, that "except a man be born again, he cannot see the kingdom of God." There are many who are expecting to see the kingdom of God, yea, who think they are in the kingdom

of God, who have not been born again. In the Gospel of John we are told that "as many as received him, to them gave he power to become the sons of God, even to them who believe on his name." Yes, God will give power to everyone. He desires to give it to you and to me. He wants to make you and me His child. He desires that we humble ourselves, that we repent of our sins, that we accept Him by faith, that we allow Him to make us His children for eternity.

And, friend, believe me, we can know if we are His children. In Romans, the Apostle Paul under the inspiration of the Holy Spirit informs us that we can know if we are saved and are God's children. "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. 8:16. How do I know that I am the son of T. K. Hershey? For the simple reason that once upon a time my father told me that I am his son, and proved it to me, And, brother, how do I know that I am a child of God? For the same reason: because once upon a time my Father (God) told me that I am His son, and proved it to me by His Holy Spirit.

My friend, if you do not have this certainty that you are born again, and that this regeneration has taken place because God enacted it, and if you do not have the witness of God's Spirit in your life, you had better get down on your

knees before Almighty God and call upon Him for mercy and salvation. He will give you the assurance.

5. *The need for Spiritual worship.* When the Samaritan woman at the well of Sychar thought that worship consisted in going to a certain specified place, and that the specified place was in dispute between the Jews and Gentiles, Jesus increased her curiosity by saying, "God is a Spirit: and they that worship him must worship him in spirit and in truth," John 4:25, and that the place has nothing to do with our worship.

The world worships her heroes, statesmen, professional people. Some years ago a young man flew from America to France without stopping, and in a plane that it was thought would not make the trip. The world bowed at his feet. The United States government later on gave him a very important job in aviation. He was a hero. Everyone spoke his name. He was practically worshipped by some. But, this isn't the worship the world needs.

The world needs to come back and worship the true God — and worship Him in spirit and in truth. This worship cannot be superficial. There are religions that go through many forms and ceremonies with much pomp and splendor, but their worship is vain and of no spiritual value. There are many Christian churches that go through much ceremony and activity which they

call worship. Such must surely be a mockery to God. Much of it certainly must be displeasing to our God.

I wonder how much real worship we are teaching in our churches? I wonder how much training our ministers get along this line so that they can more easily lead our congregations into real worship? It is true that true worship must be of our spirit with His Spirit—a communion and nearness that no artificial means can substitute—yet much in our forms of worship can inspire us to a closer communion with Him.

Cannot the home be a co-operative agency with the church to teach our boys and girls true worship of God? Cannot we as parents in our daily family worship period do much to teach our children true worship of God? Certainly there is a need for more teaching of reverence and fear of our God. If He becomes a reality, and if He becomes a personal Father, One who loves and cares for us, we will worship Him in spirit and in truth, and there will be no question about it. Labial and tongue worship will, then, be a real expression of our heart and spirit experience. Oh, for more fathers and mothers who will teach such a personal relationship with God!

6. *The need for spiritual food.* "Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and

drink his blood, ye have no life in you," John 6:53. Here is our spiritual food. A greater feasting on *the Word*. Yes, the Word that was at the beginning, that was with God, and that is God.

It is distressing to see our youth turning to the world for nourishment. They are full of activity, desire to exercise themselves, to do something great. The world sees what they want, and proceeds to satisfy their longings and desires. The church finally awakens to the fact that she has not met their needs—and too often, too late.

Let us make our churches a regular spiritual restaurant. Let us load our tables with spiritual food in such a way that it looks palatable to them. Let us serve it with love and concern and care. Our youth will accept it. They will come to the feast. They will go away satisfied, and the world's offers will not attract them. Then they will spend their energies for the Lord. Activity will be looked for in the church. The church will have plenty of it for them, for it will see that they are capable. We shall have a people filled with spiritual food, filled and ready to fill others.

Do you desire a church to grow, glow, and go? Feed her with spiritual food served in a palatable way. Yes, the same Word, but in an attractive and appetizing way. Do you desire a church to starve? Give her nothing but the form of food—

bare bones to gnaw on.

7. *The need of personal faith.* The world has lost its faith in God. The world has lost its way, because it has lost its faith in God and in mankind. Many in the church have lost their faith in God because they have looked to the world instead of to the church for spiritual food. To many, sin is no longer sin. It is only something which the fathers have frowned upon, but within another generation it will be permissible. To many, God is not the reality that He ought to be. He is not the loving Father to be respected and to be served. Many do things because others do them, and not because of their faith and conviction and respect for the Word.

There is a great need of returning to a personal faith in God. When this is lost, everything is lost. Worship becomes a drudgery to be endured; Christian discipline becomes despised; and the church becomes a huge, lifeless institution burdening everyone.

Jesus said to the people listening to Him, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins," John 8:24. There is damnation for everyone who has lost faith in God, His dear Son, and His inspired Word. It falls to the church to go about bringing faith to the faithless. It has the task of teaching and preaching in order to bring about a per-

sonal faith in the Redeemer of mankind. A personal faith in Christ will bring about a personal power that will swing the world to heaven. As we have this personal faith, we shall prove God (as He desires us to do). We shall request even greater things. We shall see mountains being removed. We shall receive greater blessings. His great and mighty power will be manifest in a greater and mightier way.

These are some of the fundamental needs of the day. They are of primary importance always. All that is material must be channeled so that these spiritual needs are met. If we, as a church, can meet these spiritual needs in the world and in our congregations, we shall have brought greater honor and glory to God, and the church shall be greatly strengthened to go forward in His name to carry out the greatest of tasks commissioned to us—the salvation and redemption of the lost.

—Lester T. Hershey
in *Christian Monitor*

HOW NOT TO WORRY

If there is a life that does not worry, that feels itself free from all necessity of worrying, surely every one should rejoice to find it and delight to live in it. Why not? There is not a single argument for its usefulness or rightfulness. Every consideration we have examined, in its effect upon ourselves, upon oth-

ers, upon our God, argues for consigning worry and its vexatious family to the discard definitely once and forever.

But now comes the practical question. Is such a life possible? If it is, evidently it is not only our privilege; it is clearly our duty. Then how shall we find it? We can never hope to come into a care-free life by looking to our circumstances. They are vacillating, unstable and uncertain. We know not what a day may bring forth. Consequently the centering of one's life in circumstances, the sense of being subject to them, the inability to rise above them — this is the fruitful cause and occasion for a life of anxiety and worry.

Our sole escape is in God, in bringing Him consciously into the center of life's living. This means a life of prayer. Or shall we say, a life of trust that through prayer we feed upon and confidently appropriate, the promises of His Word. To daily pursue this course is to experience day by day, moment by moment, a life of victory. Where God and His Word are enthroned, worry cannot crowd in. We have adopted the one means for effectively displacing it. We have supplanted it with His presence and peace.

All Scripture, studied in simple faith, assimilated into our spiritual being, and turned back to God in trusting prayer; is well calculated to produce peace in the soul. But

the Holy Spirit, knowing sin's aftermath to be a native weakness for worrying, anticipated our proneness by adapting certain promises specifically to this need. The examination of a few of them will serve to stimulate the student to search the Scriptures for further warrant for a life free from worry, while a consistent prayer-life will transmute the revealed possibility into realized reality."

1. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you," John 20:19. Read verses 21 and 26 also. Thrice our crucified, now risen Christ speaks this triumphant declaration of peace to His own. What relief for troubled hearts. What hope for dejected spirits. And He shows them His hands and His side, that they might know beyond all peradventure, leaving no room for doubt, that it is He who bore shame and suffering of their sin upon the tree.

Not only "were the disciples glad, when they saw the Lord," but then and there came stealing into their hearts the sense of peace with God." Peace, to be abiding, must be founded upon fact. If God has not solved the sin problem, and the ancient question, "How shall man be just with God?" is still vexing, the fires

of unrest must ever and anon flame up in the soul. But when we know that He died and rose again; when we can affirm that it was indeed for us; when we too can say, in some true sense, "We have seen the Lord," this is peace.

With this fact settled, it matters not how far afield we have wandered, even though it be into sins of deepest depths and darkest hue, their very blackness furnishes the contrasting background that imparts a yet greater warmth of coloring to the soul's peace in the sense of His matchless, undeserved forgiveness. It was so with David. Stricken speechless with overwhelming shame, the peace that came to him was the more amazing, causing him to cry, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."

But whether we have any great sense of sin or not, our peace will be deep and undisturbed, the sort that satisfies, in proportion as we practice the contemplation of the Cross, of our risen Lord, of His perpetual presence with the Father as our Advocate, our Peace.

2. "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ," Rom. 1:7. It thrills one to think through the New Testament and discover that these words

of heart-greeting are at the outset of every one of the church and General Epistles. These recurrent words are far from being a mere formula. They are the superscription of the Christian life. They give the sequence, the essential contents, of christian experience. It is "Grace and peace" never the reverse. Peace cannot be had apart from Grace; and Grace cannot be appropriated without a consequent Peace.

Grace is not merely saving grace; it is keeping grace; it is sustaining and upholding grace; it is guiding grace, it is teaching grace; it is sweetening and softening grace. It is grace to endure; yea, it is grace that giveth songs in the night. Grace covers every need.

To know such grace; that it not merely gave Christ for us, but is constantly giving Him to us; that it constantly undergirds with strength and sufficiency for every need — such an experience is not only grace, but "grace—and peace." Recently the writer participated in a conference where christian fellowship reigned, so supreme that it instinctively sought expression in what came to be, by common consent, the key-note hymn of our hearts satisfaction in Him.

Loved with everlasting love,
Led by grace that love to know;
Spirit, breathing from above,
Thou hast taught me it is so.
Oh, this full and perfect peace,

Oh, this transport all Divine.
In a love which cannot cease,
I am His and He is mine.

Heaven above is softer blue,
Earth around is sweeter green.
Something lives in every hue,
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine;
Since I know, as now I know,
I am His and He is mine.

Things that once were wild
alarms,
Cannot now disturb my rest;
Closed in everlasting arms,
Pillowed on the loving breast.
Oh, to lie forever here,
Doubt and care and self resign;
While He whispers in my ear,
I am His and He is mine.

His for ever, only His,
Who the Lord and me shall part?
Ah, with what a rest of bliss
Christ can fill the loving heart.
Heaven and earth may fade and
flee,
First-born light in gloom decline;
But, while God and I shall be,
I am His and He is mine.

—Wade Robinson.

Not alone do we need Peace with
God and Peace from God; we must
know, what is far more, the Peace
of God.

3. "Be careful for nothing; but in
everything by prayer and suppli-

cation with thanksgiving let your
requests be made known unto God.
And the peace of God, which pas-
seth all understanding, shall keep
your hearts and minds through
Christ Jesus," Phil. 4:6-7. Analy-
zed, these words present a threefold
condition, in the nature of a com-
mand, the heeding of which is fol-
lowed by the assured promise of the
peace of God, as an actual yet su-
pernatural experience, possessing
mind and heart.

"In nothing be anxious." Here let
us pause to challenge the reader to
find a single scripture that war-
rants worry on the part of a child
of God. Just one, do you not see
that, if you could find it, the Bible
would be chargeable with contra-
dicting itself? Here is the command
not to do so. Nothing is made up of
no and thing. It is impossible to put
anything into no-thing. Nothing is
a circle with everything excluded.
Your child's sickness; your boy's
waywardness; your neighbor's
meanness — all are included. They
are but tests of your willingness to
obey God rather than the prompt-
ings of human nature.

There is a reason. Worry is in-
compatible with a life of prayer. It
prevents us from praying and God
from working. Do not worry, but—
adopt the prayer method instead.
"In everything by prayer and sup-
plication," now we understand God's
ways with us. Everything is exclu-
ded from care that it might be in-

cluded in prayer. He, our Heavenly Father, wants the opportunity of caring for the things that concern us.

This is to be mingled "with thanksgiving." Remembrances of past mercies is the key to the unlocking of further benefits. If we fail to recognize what He has done for us, why should He do more? We are bidden to regard the christian life, if you please, as comprised of three circles. Draw them in your imagination. First, the worry circle, to be Scriptural it's content must be nothing. Second, the prayer circle, into it must be brought everything. Third, the Thanksgiving circle, it must be filled with anything that gratitude calls to mind.

When these three are faithfully followed as the prescribed ingredients of a life of trust, the promised result is bound to be our experience. His peace, with Jesus proved and passed down to us as our rightful inheritance, saying "Peace I leave with you; My peace I give unto you." His peace shall garrison our minds and hearts, and that in a manner beyond comprehension in view of our circumstances. God is taking a hand. We have refused worry, Now His peace is there peremptorily to challenge its every approach. It cannot set foot on the ground that He is occupying, the sacred citadel of a surrendered, trustful heart.

We believe there is practical medicinal value in this prescription. Here is one instance. Sometime since a young business woman requested us to call upon her as a spiritual physician. She had gone to pieces physically. She was in mental distress and spiritual darkness. She appealed for help. We were not free to go, but we prescribed by mail. Among other Scriptures we stressed Phil. 4:6-7 as a threefold prescription, urging her to take it as often as symptoms indicated. What of the result? She speedily recovered. Not only was she able to retain her position, she continued for years in a place of responsibility and Christian usefulness. Reader, will you as definitely make proof of God? He is saying, "Prove Me now herewith" and is waiting to pour His peace into your erstwhile troubled heart.

(To be continued.)

Sel. from His Peace

TELL THE OTHER BOYS

One of the most terrible warnings against cigarette smoking was given by a chorister boy in one of the Brooklyn churches, who died in great agony at St. John's hospital.

Almost his last words were: "Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another in his mouth." He was a bright boy, an exquisite singer, and

had many friends. He lived with his grandmother, and worked in a chandelier factory.

Here is his story as he told it to his nurse: "To me he confessed that his trouble had originated from cigarette smoking. Some days, he said, he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke, the appetite grew upon him with such force that he could not break off; and it began to affect his constitution.

"Why, I asked him, did you not stop when you saw what it was bringing you to?

"'Oh, I could not,' he replied. 'If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me, I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden.' His disease took the form of dropsy in his legs, and was very painful."

The nurse continued the story: "During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said he thought that he had not lived in vain if only those boys were still alive would profit by his sufferings

and death."

There is no other form of tobacco so dangerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco smoked clean up to the end, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper, but the poison in the tobacco, which killed Samuel Kimball, and is ruining the health of thousands of other palefaced boys.

—Selected.

CONSECRATED LIPS

"The sweetness of the lips,"
Prov. 16:21.

Spiritual conditions are inseparably connected with our physical life. The flow of the Divine life-currents may be interrupted by a little clot of blood; the vital current may leak out through a very trifling wound.

If you want to keep the health of Christ, keep from all spiritual sores, from all heart wounds and irritations. One hour of fretting will wear out more vitality than a week of work; and one minute of malignity, or ranking jealousy or envy will hurt more than a drink of poison. Sweetness of spirit and joyousness of heart are essential to full health. Quietness of spirit, gentleness, tranquility, and the peace of God than passes all understanding, are worth all the sleeping draughts in the country.

We do not wonder that some people have poor health when we hear them talk for half an hour. They have enough dislikes, prejudices, doubts and fears to exhaust the strongest constitution.

Beloved, if you would keep God's life and strength, keep out the things that kill it; keep it for Him, and for His work, and you will find enough and to spare.

Sel. by Sister Betty Nicholls

IT IS EASY, SO EASY

So easy to say what another should do,

So easy to settle his cares;

So easy to tell what road to pursue,
And dispose of the burden he bears.

It is easy to bid him be brave and be strong,

And to make all his shortcomings known;

But, oh, it's so hard when the care and the wrong

And the dangers we face are our own.

The need of another it's easy to see
When our own wants are all satisfied

And bold and courageous it's easy to be

When it isn't our souls that are tried.

But, oh, it's so hard when we're stumbling along

To keep ourselves steadfast and true;

It is easy to tell someone else to be strong;

It's easier to talk than to do.

Sel. by Jeanette Poorman

SUNDAY SCHOOL LESSONS FOR JULY 1966

PRIMARY LESSONS

July 3—(TEMPERANCE) Daniel Refusing the King's Food.
Daniel 1:3-15.

July 10—Mary and Martha Were Kind to Jesus. Luke 10:38-42.

July 17—Barnabus Helped the Poor People. Acts 4:32-38.

July 24—How A Little Girl Helped A Sick Man. II Kings 5:1-17.

July 31—How Samuel Helped Eli. I Sam. 3:1-21.

ADULT LESSONS

July 3—(TEMPERANCE) II Peter 1:1-11.

1—When temperance is added to knowledge is it possible to do all things with moderation?

2—Do we today have a greater responsibility with temperance than those in the past?

July 10—Trial of Abraham's Faith. Gen. 22:1-24.

1—Was Abraham an example of one who had the ultimate in faith?

2—Does God tempt the Christians today as he tempted Abraham?

July 17—Answered Prayer. Gen. 24:1-29.

1—How many parents are truly concerned for the Christian wel-

fare of their children?

2—Are prayers answered today as they were in the time of Abraham?

July 24—Blessings Pronounced Upon Rebekah. Gen. 24:30-34.

1—Is the act of pronouncing a blessing upon someone of any value today?

2—For what reason were these blessings pronounced upon Rebekah?

July 31—Selling Our Birthright? Gen. 25:1-35.

1—Does pride cause many to sell their birthright?

2—How can we today sell our birthright?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JULY 1966

GOLDEN CHAPTERS

Memory verse, Jno. 6:50, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

Fri. 1—Hosea 14.

Sat. 2—Jno. 6.

Memory verse, I Cor. 13:13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Sun. 3—Rom. 14.

Mon. 4—Neh. 4.

Tues. 5—Gal. 6.

Wed. 6—II Cor. 4.

Thurs. 7—Psa. 51.

Fri. 8—Phil. 3.

Sat. 9—Psa. 32.

Memory verse, Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth."

Sun. 10—Acts 12.

Mon. 11—Rom. 12.

Tues. 12—Heb. 11.

Wed. 13—Psa. 39.

Thurs. 14—I Sam. 20.

Fri. 15—Jno. 15.

Sat. 16—I Cor. 12.

Memory verse, Jno. 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Sun. 17—Rev. 7.

Mon. 18—Jno. 14.

Tues. 19—Jno. 13.

Wed. 20—Prov. 1.

Thurs. 21—Jno. 17.

Fri. 22—Isa. 12.

Sat. 23—Lev. 25.

Memory verse, Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen."

Sun. 24—Matt. 25.

Mon. 25—Isa. 6.

Tues. 26—Exo. 20.

Wed. 27—Exo. 12.

Thurs. 28—I Cor. 13.

Fri. 29—I Cor. 4.

Sat. 30—Psa. 72.

Memory verse, Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Sun. 31—Eccl. 12.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CONFERENCE MEDITATIONS

Through the protecting care and many blessings of a merciful and loving Heavenly Father, we were again permitted to attend another General Conference. On our way we were reminded of the hustle and bustle of the age in which we are living and the vast improvements mankind has devised for their convenience and enjoyment during all hours of the day or night. The question comes forceably before us, Do we use these improvements always to the honor and glory of Almighty God?

We feel that General Conference was very comfortably and conveniently located, and the various persons entrusted with our arrangements and care, performed very efficiently. The attendance was large, perhaps a record for our brotherhood and we were blessed with very moderate weather. We were vividly reminded of the uncertainty of life as many of our officials have gone to their eternal reward since last year or were physically unable to

attend. Also several are in mission work and unable to attend. However, we were encouraged to find a number of new officials had been ordained during the year and are entering the various duties that are placed upon them. May God richly bless those who were not privileged to be at General Conference and may He also fill those with His Divine Holy Spirit who have new duties before them.

We were impressed with the Gospel ring and desire to build one another up in "the most holy faith" of the sermons which we heard. We hope God will accept our praise unto Him in song and the sincere thankful and brotherly prayers offered unto Him, both audible and in secret. We were pleased with the conduct on the grounds and the respect shown those in authority. We hope we each can always assemble together to honor and glorify God, rather than follow the unstable and riotous conduct of the world. We were impressed with the willingness to set apart of our bountiful blessings, for the various needs in carrying on the work of God's King-

dom while here upon the earth.

We note a decided trend, not to adopt new methods of living according to the teachings of the New Testament, but rather to put to work and smooth out the methods which have been adopted in the past. We feel a very important need of individually using all our talents to the honor and glory of God. Christ prayed to His Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," John 17:21. Unless we each individually are united to the best of our ability, it is a big question whether we are even in Christ (among the "they"). If we are part of the vine, we will feed on the vine and bear fruit characteristic of the vine. Were you ever displeased with a bunch of grapes which had so many bad ones in it? With the provisions God has given us, is He satisfied with anything less than perfection?

Though there may still be some petty differences of opinion among us, we feel we have sufficient understanding and coordination of the New Testament to guide our souls in the way of truth and to be a burning and a shining light for Christ and His Kingdom. However such living, talking, doing, serving, obeying, etc., requires strict Godly living from day to day, by each one of us. If one fails to carry his part

of the load, it will be heavier for the remainder to carry it. "He that taketh not his cross, and followeth after me, is not worthy of me," Matt. 10:38.

A REPLY TO THE "GOD IS DEAD" PROFESSORS

Introduction:

The realization of the days in which we live can best be explained by the Scriptures. Jesus and the prophets forewarned us of these days in which we live, and I know of no better description than to quote what those great men have said.

Jesus says in Luke 18:8, "Nevertheless when the Son of man cometh, will he find faith on the earth?" And proceeded by saying, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away," Matt. 24:37.

God destroyed the world, at that time, because of man's wickedness. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. 6:5.

Jesus also likens His second coming as it was in the days of Lot.

"They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed," Luke 17:28-30. And let the Scripture tell the cause for their destruction. "But the men of Sodom were wicked and sinners before the Lord exceedingly," Gen. 13:13. What was in the days of Noe and Lot will be repeated at the end of this age as we read in II Tim. 3:13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The Bible warns us further in II Tim. 4:3-4, "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Paul, in Eph. 4:18-19 says this, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

Again the Aopstle Paul warns that in the last days wickedness will climax right in the Church. From II Thess. 2:3-4, 9-12 we read, "Let no man deceive you by any means:

for that day shall not come, except here come a falling away first, and that man of sin be revealed; the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved: And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Paul continues his testimony in Eph. 6:12 concerning wickedness in the Church, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (the church)."

Prophecy of Christ and Daniel from Mark 13:14, Matt. 24:15, and Daniel 12:11 says, "But when ye shall see the abomination of desolation; standing where it ought not (in our churches and Bible colleges)." In II Cor. 2:13-15 we read, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan

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himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Again Jesus warns in Matt. 7:15-16, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

The devil broke with God, just as the "God is dead" professors have, but found Him quite alive, and was kicked right out of heaven (Rev. 12:7-12; and sentenced to lie bound in chains for a thousand years (Rev. 20:1-3); and his angels were kicked out with him (Rev. 12:9). We read in Jude 1:6, "And the angels which kept not their first estate, but left their own habitation,

he has reserved in everlasting chains, under darkness, unto the judgment of the great day."

Judas sold his Master for thirty pieces of silver (just as the "God is dead" fellows are selling down river the young people that trusting parents send them for Spiritual guidance). When he saw that he was condemned, he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed (sold) the innocent blood." (Think, professors! Think how many innocent young people you are selling down river with your "God is dead" doctrine.) The pitiful part of this story is that Judas' act was irretrievable, an act of treason against the kingdom of God, unpardonable. God have mercy!

The only release that Judas could get now was to commit suicide, and professors, you too will cry for the mountains and rocks to hide you from Him whom you have betrayed. Yes, the money that Judas had taken was "hot" money, and he tried to get rid of it, but that was poor comfort, and you too, professors, when you stand in judgment, weeping and wailing and gnashing your teeth, it will bring no comfort either to you or to the ones that you have deceived.

Yes, you "God is dead" fellows will be in that group that the prophet Amos tells about in Amos 8:11-14. You, being responsible for

the Word of God disappearing from the earth. "And they shall wander from sea to sea, and from the north even to the east. They shall run to and fro to seek the Word of the Lord and shall not find it."

Why would you "God is dead" fellows be searching for the Word of the Lord, since it was you who threw it away? Let me tell you why. You want to search the dear old Book from cover to cover trying to find just one little promise with which to save your guilty hearts from the fire. You will not find a shyster lawyer smart enough to find one little flaw in God's Word on which you can claim a mis-trial, and save your neck from the pit. The only avenue of escape is the cross. The only safe covering is the blood. And these you have rejected wilfully. So there remaineth no more sacrifice for sin, Heb. 10: 26-29.

Professors, you are tantamount to "baby snatchers," who are the lowest and most hated criminals on this earth. One illustration will suffice. A man snatched a baby from its crib for ransom, but the baby was never returned to its heartbroken parents. The criminal was caught and tried. His act was so despicable that it was hard to get a lawyer to defend him. The judge gave him the limit of the law without any recommendation. When he got to the penitentiary, and it was discovered that he was a "baby snatcher"

(though these prisoners were hardened criminals) they, too, passed sentence on him. According to their code he must die, and he was found lying face down in a pool of his own blood, with a sharp piece of steel through his heart. He could die, but you professors? Never!

The illustration is just how the average person feels toward men who have been hired as shepherds to feed, protect, and lead the lambs into green pastures (spiritual), and by the still waters, protecting them with the Rod and Staff of God's Holy Word. But instead, you caloused old wolves in sheep's clothing, are doing just what Ezekiel reveals to us in Ezk. 34:1-10, "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd:

and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord: As I live saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock: thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves anymore; for I will deliver my flock from their mouth, that they may not be meat for them."

Every true child of God knows that the end of time is near. Yes, very near. Jesus says, "Behold I have told you . . .," Matt. 24:25. Having been forewarned of these days they have not come on us unawares, Luke 21:34. We have been looking for the very things that are coming to pass. When we pick up our papers and read that teachers of religion in our modern church-supported colleges make public statements that "God is dead" it comes as no surprise to us.

These professors represent two

great religious bodies who seem to be going right along with them, and who have not removed them from their jobs or pay rolls. Other large religious bodies are also setting the Bible aside as not being the inspired Word of God, just the works of man.

The "God is dead" movement has been accepted by all God-hating people on the earth. They do not want to retain God in their knowledge (Rom. 1:8). I think that these professors have as much faith in God now, as they ever had. Like the fool who said in his heart, there is no God (Psa. 14:1). They have now become emboldened with the knowledge, that they have been so generally accepted by the cheap theologians, who look for a trend and no matter what it is they follow it. Would you say that they have ulterior motives?

If we did a bit of investigating, I think that we would find the fingerprints of these cheap theologians on the removal of the dear old Bible from our schools, and also the right to pray. Being encouraged by the above victories, they are throwing God right out of our Bible colleges.

I am offended, as every child of God on this earth must be, because Emory University is a Methodist school. What a blasphemous insult to the dear old Methodist Church, and its founders. In the church's history they have sent tens of thousands of missionaries to the ends of

the earth. They have expended millions of dollars to carry the message of salvation to all nations, and they have allowed the church schools to write their own checks because they wanted their children to get a Christian education. To the dear old church, their schools were sheepfolds, a place to shelter their children from the evils of the world. We have been forewarned of these days in Jude 1:4, "For there are certain men ("God is dead" fellows), crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Are we waking up too late?

Why don't you "God is dead" fellows team up with those of your own kind? You certainly would feel more at home with them. You know that snakes don't mind living in the same lair. Why take your spite out on dear old America, a land of "In God we Trust"? Why sponge off a Christian society for your bread and keep, when your place is out there with Godless nations like yourselves? You would love it, and them, when you see what the Godless ages have done for them. Could there be a reason for you Godless people coming to an "In God We Trust" nation begging for bread? Think, professors, if you have any conscience left! Has it happened unto you as the true proverb? "The

dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire," II Peter 2:22. Or should I take warning from my Master in Matt. 7:6? "Give not that which is Holy unto the dogs. Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Now let us make God and His Word the defendants. Remember that God and His Word are inseparable, and cannot be divorced, we read in John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

The defense wishes to ask the prosecution some questions: In what way have I offended you, or become offensive, that you have chosen to discard both Me and My Word from your schools? I have ten witnesses that I would like to put on the stand, one at a time, and see what fault can be found in them.

First witness: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment." Now, professors, state your grievances. God is the creator of all things, including you. The life that God gave this universe, including yours, can you reproduce it? Can you create a universe, stretching out the north over the empty place, and hang the earth upon nothing, and make it obey you through the cycles

of time and eternity, never faltering?? (Job 26:7). Can you give your commandment, that while the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease? (Gen. 8:22). Can you produce the love of John 3:16, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" Could you, when dying in the presence of your tormentors, say, "Father forgive them for they know not what they do?" Luke 23:34. Try these shoes on for size, professors, and see if you can wear them before you poke out your chest too far. Please don't ever destroy anything until you have something as good or better to take its place.

Second witness: "Thou shalt love thy neighbor as thyself." — The golden rule of Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: For this is the law and the prophets." Professors, state your grievances against this witness. What evil has He done to mankind?

Third witness: "Remember the sabbath day to keep it holy." Does it offend you to go to church with your family, or would you rather go to a ball game, or take in the races, or go on an outing? Oh sure, sure, the preacher will be right there when you are in trouble and need

prayer, or lay a loved one to rest.

Fourth witness: "Thou shalt not take the name of the Lord thy God in vain." This witness must surely offend you, since you recognize no God at all. Just think, professors, you will lose some of your favorite swear words, and the oath must be abolished from all legal documents.

Fifth witness: "Honour thy father and mother, (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." Professors, surely you can't find fault with this witness. Old dad and mother are darlings so long as they are useful, but when they begin to need care, do they soon become a nuisance? Do you shorten their days with the attitude shown them, or as it is in the "God is dead" countries, just have the dear old sweethearts put to sleep? I could give many illustrations, that are bad ones, coming out of Godless attitudes, but let me go to the Christian camp for this one, Eph. 6:1-3. I knew a little family of four. The father died, leaving his wife and two children with little more than a name. The mother was determined to give her children an education so she went to work, using every penny that she could earn to keep her children in school. By denying herself all the comforts of life she succeeded in getting her daughter through college. The daughter had majored in bookkeeping, and so applied for a

job in a little small town bank. The mother had planned well, and was ready with a modest wardrobe and railroad fare to the little town where the bank was located. She planned to send the daughter to make application alone, but the daughter took a firm stand against going alone. The mother demurred by saying, "I have nothing that is fit to wear, if I went like this I would lessen your chance for getting the position." The daughter was firm, saying that she would not go without the mother. So they went to the little town together, and then the mother, in tenderness, said to her daughter, "You go the rest of the way and my prayers will be with you." "Mother, you went all the way with me through school, and what a price you have paid. To me you are the sweetest and most precious soul on this earth. I don't care what people think or say. I love you," the daughter answered. They went to the bank together. The mother took a seat near the door, drew her feet back under her to hide her wornout shoes, and tried to hide the patches on her old, faded dress. When the bank manager came in, the daughter began by saying, "I have been sent here by the employment agency of Minneapolis. This is my mother." The story of this young girl and her love for her mother had gotten to the bank ahead of her and she was hired. Some time later the state bank examiner came,

and after looking over the books asked who the bookkeeper was. For a moment the manager was uneasy, after all he did not really know the girl. Then he asked what was wrong. "Nothing wrong, sir," came the reply, "but you won't have her for long if you don't raise her salary, because she is the best bookkeeper on my circuit." God always helps boys and girls that have respect for their parents. You like this fifth witness now don't you, professors?

Sixth witness: "Thou shalt not kill." Surely, professors of "God is dead," you have no quarrel with this witness. You would not send God and His Word to the gas chamber for what this witness has said. The horrors of death would make even you cringe, especially since you are sending millions to an eternal death by your doctrine of "God is dead." Shame on you!

Seventh witness: "Thou shalt not commit adultery." Can you find anything wrong with this witness? We want to think of our wives as virtuous women. Our daughters must be shielded from that shame. We must never think of our dear old mother as defiled. No, never! So let us accept this witness. O.K., professors?

Eighth witness: "Thou shalt not steal." It is apparent to the average person that we shouldn't steal. No one likes to associate with a thief, or have times changed to the place

where you desire to accept all stealing on the basis of whether they were clever enough to get away with it? This witness could not be the reason for throwing God out of our Bible colleges, or does this witness throw too much light on our desired freedoms?

Ninth witness: "Thou shalt not bear false witness against thy neighbor." This witness is quite disturbing to the Godless nations, communities, and persons. Yes, if you are going the "God is dead" way, this could be the one reason for wanting to throw God and His Word away, because every time that we find it convenient to use falsehood instead of truth, this old ninth commandment would be in the way. You "God is dead" fellows would not like that. Someone is lying or bearing false witness. Who can it be since God is *not* dead?

Tenth witness: "Thou shalt not covet." This is to desire something belonging to another person. You "God is dead" fellows covet all the attributes of God, but they do not belong to you. You cannot have all the wisdom of God that Satan so temptingly dangles before you. It is not his to give.

Now let me call up other witnesses — "The heavens declare the glory of God, and the firmament showeth his handy work. And night unto night showeth knowledge. There is no speech, or language where their voice is not heard,"

Psa. 19:1-3.

A young college student came to the mountain one rainy day last spring. It was just at noon and he was cold and wet. Mother set him up to a warm dinner, knowing boys as she does, his appetite was soon satisfied. He wanted to talk about the lovely mountain terrain, but I wanted to talk of the God that gave us all these heart-warming beauties. Suddenly he admitted that he had left college an infidel, but now he could see God in everything, and expressed his thanks for the beauty of nature, and fellowship with others who loved and served God.

Next witness is the dear old Psalmist David, who says, "Whither shall I go from thy Spirit? Or whether shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there: If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand hold me. If I say surely the darkness cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: The darkness and the light are both alike to thee," Psa. 139:7-12.

Next, I will call the devils to the witness stand: Even the devils are not so stupid as to deny the existence of God. The devils confessed that they knew Jesus, also the Apos-

tle Paul, Acts 19:15. The Apostle James says, "Thou believest that there is one God; thou doest well, the devils also believe, and tremble," while doing it, James 2:19. Jesus says, that the publicans and the harlots go into the kingdom of God before you fellows. And again "The devils cried out, saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Oh, if you "God is dead" fellows were only devils, and would confess that you knew Christ. What a blessing that would be to mankind, Mark 1:24. The chief of the executioners (Centurion) testifies, "Now when the Centurion and they that were with him watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." Oh, for an earth quake, that would shake up you "God is dead" professors. Spank them good, Master! (Matt. 27:54.)

Here, let our professors learn a lesson from dear old brother Job 42:6. Here is the outcome of one who would contend with God. Only this man was honest, and confessed "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth, once have I spoken; but I will not answer: Yea, twice; but I will proceed no further. Wherefore I abhor myself, and repent in dust and ashes." The above

is the only way out professors. Why not take it? Big men would.

It is in the God we trust, that has made America great, and it gives stature to every soul that accepts of God as the true ruler of the universe. All created things confess and obey God. I tell you that, if these should hold their peace, the stones would immediately cry out, Luke 19:40. Yes; the stones would confess Christ before you "God is dead" fellows.

Let me call to the witness chair the scene of the crucifixion, Matt. 27:51-52, "And behold, the veil of the temple was rent in twain from the top to the bottom. And the earth did quake, and the rocks rent; And the graves were opened; And many bodies of the saints which slept arose, and came out of the graves after his resurrection. And went into the holy city, and appeared unto many." The "God is dead" fellows were there, but neither saw nor heard anything, because these fellows would not believe though one rose from the dead, to warn them, Luke 16:31.

Now, professors, I don't want to impugn your motives for saying, "God is dead," but I must ask you some more questions. Was there not an ulterior motive, that inspired you to release to the world that soul-damning statement of "God is dead"? You chose your time well—at the most propitious moment—at a time when the world is wrapped

in confusion. With inner religious struggles, all the way from "In God We Trust," to "God is dead." You knew that the consensus of your lie was running strong in your favor. You knew that you were endorsing every evil on this earth. You knew that you were giving aid and comfort to our enemies, the ones that have threatened to destroy us, and our way of life. You know that you are standing side by side with them. You knew that the lawless have been waiting for this very thing. Now they have a champion in you. You have the full support of every Godless man and woman on the earth. They will sing your praises at every race track, every gambling den and every cocktail lounge. Every dope-pusher will love you. The white slave traffic will bless you. You have handed out great news for licensed adultery. The underworld is all yours.

The consensus of every Godless nation, man, woman, organization, and every Godless ideology on this earth are with you, professors. What a crowd!

Bro. James F. Swallow
6560 Sonoma Mt. Rd.
Santa Rosa, Cal. 95404

NEWS ITEMS

ENGLEWOOD, OHIO

The Englewood Dunkard Brethren church is looking forward to a Revival meeting, starting July 10

and closing with the evening service July 24. Bro. Laverne Keeney from Lititz, Pa., is to be with us for these two weeks meetings. Come and enjoy these meetings with us.

Sister Maxine Surbey, Cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation expects to hold a two-week Revival meeting beginning July 17. Bro. Ernest Miller is to be the evangelist. We need your sincere prayers that the Lord's Will may be done.

SAVAGE RIVER, MD.

The Lord willing, the series of Revival meetings at the Broadwater Chapel congregation will begin July 29 and continue through Aug. 7. Lovefeast will be Saturday evening, Aug. 6. Elder James Kegerreis of Richland, Pa., will be the evangelist. There will be all-day meeting Sunday, Aug. 7. Everyone is welcome, come and enjoy these meetings with us. Pray that souls will be saved during these Revival efforts.

Sister Bertha Dorsey, Cor.

NOTICE

The trustees of The Mt. Hope Dunkard Brethren Church Home, 1st District, would like all the pledge cards returned by August 1, whether you use them or not.

LITITZ, PA.

The Northern Lancaster County congregation held their Lovefeast Sunday, May 15, with a good at-

tendance. Ministers present throughout the day were: Melvin Roesch, Joshua Rice, James Kegerreis, Benjamin Klepinger, Ray Shank, Howard Myers, Jacob Ness, John Peffer, Paul Goodling and Foster Shaffer.

Ninty-five surrounded the Lord's table, with Eld. Benjamin Klepinger officiating. We were made to rejoice when four came to be received into the church on their former baptism. We want to thank all the brethren and sisters from other congregations, for attending our Love-feast and invite them all back again.

Sister Susanna Johns, Cor.

ELDORADO, OHIO

The Eldorado congregation plans a Revival meeting from July 31 to August 7, with Bro. Paul Hartz, Jr., as the evangelist. If you cannot attend any of these meetings, please remember us in your prayers.

Sister Jacob Gibbel

Strandgade 7 A,
Frederiksvaerk,
Denmark

THE DENMARK LETTER

As I sit down to write this letter, my mind is partly in Denmark and partly in America. Here we have a very grave work, and in America the Brethren and Sisters are assembled in another General Conference. We cannot be there, but we pray that the Holy Spirit will guide, enrich and bless each dear member

who was privileged to be there.

There are so many subjects I would like to write about. Our free time does not permit much writing. I will give the reader a brief account of our experiences here on the Day of Pentecost. It was a rich experience for us and we wish to share it with each of you. The Assembly observe two Pentecostal Days, Sunday and the following Monday. The members of the Assembly of Christ live a long ways apart from one another. For that reason, many services are conducted each week, that all may have the opportunity to worship. When Bro. Hansen and Sister Hanni moved to Frederiksvaerk, they purchased an old church building from the Baptist people. It is a very nice church building, and here is where they held their Pentecostal meeting on Sunday.

The day was very similar to our Sunday at Conference. In the morning there were two sermons. Bro. Ulf Oldenberg has returned from America to Germany. He came to Frederiksvaerk for over Pentecost. He interpreted all of the services, Danish to English and English to Danish. He was a very busy man all day. Bro. Hansen preached the second sermon in the morning.

So many, many questions have arisen in the minds of the members of the Assembly as to the Doctrine of the Dunkard Brethren Church. This meeting was called, in part, so that with many of their

members present, they could ask us questions and we in turn, "give an account for the hope that lieth within us."

After the morning service, dinner was served to all present. It was very similar to dinner served following our Lovefeasts at home. It consisted of beef and potatoes and coffee. It was very plain and very good.

At two o'clock, we again met for services. After opening devotions, Millard and I were to give a resume of our Doctrine. I took the floor first, and for nearly one hour, spoke on our doctrine and our ordinances. Bro. Haldeman followed, adding to my comments and also giving a history of our Church.

We know that we answered many questions in their minds and we know we aroused other questions, for we were asked many questions. We feel the day was very well spent in bringing a better understanding among the two groups, concerning doctrine. But, the day was not over yet.

We had a five-minute intermission, then it became my responsibility to preach. All through the day there was a very deep, devout reverence and we could feel the Holy Spirit in the services. I could keenly feel the Spirit helping your unworthy servant. At the close of the afternoon service, we were given a light lunch.

In the evening Bro. Haldeman

and Bro. Oldenburg brought us two Spirit-filled sermons. Following each sermon, at the close, Bro. Hansen commented with the power of the Spirit. When we retired that night, we felt that we had been in the Will of God and under His blessings.

Monday following, Pentecostal meeting was continued at Copenhagen, with services at two o'clock and again at seven thirty. During these services, all four ministers preached again.

During the course of these two days, many, many prayers were audibly offered that the Church might be given a re-filling of the Holy Spirit, as it was given to the early Church that first Pentecostal day. Not one soul, in the church or out, who attended those services, could not say but that they were rewarded for being there. It was profound.

I learned something during Pentecost that I want to pass on to each member of the Dunkard Brethren Church. Our Church would have more power if each member would devote more time to private prayer in behalf of the Church. We take the Church too lightly and too much for granted. We need to pray for more power in the Church and more power to keep Satan and the world out of our lives and out of the Church.

That is the theme of many, many prayers we hear offered in Denmark.

And these prayers are not only offered during church services. The Assembly have quite a number of aged and infirm members. We have visited many of them in their homes, or in the hospital. Before leaving, there is always a request for devotions.

In these private devotions in the home or in the hospital, the theme is the same. They pray that in their lives they may live closer to their Lord. Before the services are over, they and us are generally in tears. It is very, very touching. We never take part in such a service, but what we feel, upon leaving, that we received more than we gave and that we are taking with us more than we left. We are, by God's help, trying to teach. We are by God's help also learning.

Besides the services this coming week, Friday we leave to visit the Brethren and Sisters in Norway. We will be away a week or more. When time permits, the next letter will be concerning our visit to Norway. May God's Blessings and Peace and His Spirit rest upon each of you. Pray for each of us.

Bro. Paul R. Myers

OBITUARY

Sister Ada Diehl was born Nov. 16, 1884, near New Lebanon, Ohio. She departed this life May 19, 1966, at the age of 81 years, 6 months and 3 days. She was the daughter of John Q. and Effie Diehl. She leaves

to mourn her departure, one sister, Irene Diehl of New Lebanon, three brothers, Cary of Brookville, John of New Orleans, La., and Forrest of New Lebanon; also nieces, nephews, neighbors and friends.

She was a loyal member of the Englewood Dunkard Brethren Church, in which she lived faithful until death. Funeral services were conducted May 21 at 2 P. M. at the Holp Funeral Home, New Lebanon. Elder Herbert Parker had charge of the service and was assisted by Elder Ben Klepinger. She was laid to rest in the Eversole Cemetery.

Why should our tears in sorrow
flow,

When God recalls his own;
And bids them leave a world of woe
For an immortal crown?

Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close,
To open them in heaven.

Their toils are past, their work is
done,

And they are fully blest:
They fought the fight, the victory
won,
And entered into rest.

Then let our sorrows cease to flow—
God has recalled His own;
And let our hearts, in every woe,
Still say, "Thy will be done!"
Sister Maxine Surbey

FOR A BETTER QUALITY OF SALT

That was indeed a great honor which Jesus paid the church when He said the church is what preserves society from moral putrefaction. For that is what it means to be "the salt of the earth." But it doesn't do this unless it really is salt. That was the point.

Could that be why it hasn't been doing this salt work any too well? It isn't "salty" enough?

As sure as salt is salt it will do its work on whatever it touches. It does this by reason of its character as salt. Nobody knows any more about the "why" of it than this. It is the nature of it and that is all we can say about it.

The operation is just as certain in the case of the church. It will salt the earth as sure as it is salt. But if it loses its saltiness, its character as salt? That is where the matter hinges.

"Have salt in yourselves, and be at peace with one another," and exemplify every other Christian grace. For as sure as the salt of true Christlikeness is in the church, its influence must be felt throughout the whole human fabric.

It is the church's business to salt the earth. It can not do it if it isn't salt. And it can not fail to do it if it is.

—Selected

MY DAY'S PRAYER

Father, I raise my voice to Thee,
And for Thy love make earnest plea.
Forgive me all that I have done,
To wound the heart of Thy dear
Son.

Help me to walk from day to day,
With guarded steps, the narrow
way,
While Christ my Saviour leadeth on
From earth to that bright world
beyond.

And give me grace and strength to
bear
The toils of life, the heat, the care;
And when this life and toils are past,
Give me a well-earned crown at last.

And when at last my work is done,
When joy eternal has begun,
Give me the voice to sing Thy praise,
Incarnate God, Ancient of Days.

—Selected

"LIVING WATERS"

Part 1

At the on-start, in our discussion of the above subject, we understand that: God (the Father) is the "fountain of living waters," Jesus Christ (the Son) is the "source" or "well" of "living waters" and the Holy Ghost (Holy Spirit) is the "distributor" (the pump) of "living waters" to believers drawing those waters from the well, Christ. The

writer will base our argument for this article upon these facts, as outlined in the Holy Scriptures.

The Father the Fountain . . . Isa. 12:1-4, "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." While this prophecy has to do with Israel's salvation, it also applies to our salvation through Christ.

Isa. 55:1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Let us come to the waters of eternal life, however let us remember, no man can come to Christ "except the Father draw him." No man can believe in, or on Christ, except they first believe in God the Father. God (The Father) is the "fountain of eternal life," Christ is the source. Isa. 44:3-4, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, (through Christ the

seed to come) and my blessing (the Holy Spirit) upon thine offspring: And they shall spring up as among the grass, as willows by the water courses."

Joel 2:28, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." V. 29, "And also upon the servants and upon the handmaids in those days will I pour out my spirit." Prov. 18:4, "The words of a man's mouth are as deep waters, and the wellspring of "wisdom" (both God and Christ) as a flowing brook." Our conclusion is, that God is "the fountain of living waters." Jer. 17:12-14, "A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise."

We have now shown that "God is the fountain of living waters." We will now show Christ the source, (the well) of those "living waters." First . . . God promised Him. Deut. 18:15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me (Moses); unto him ye

shall hearken." Also verses 18 and 19, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

"Christ the living waters," Jno. 4:10, 14, at the well of Samaria, "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." V. 13, "Jesus answered and said unto her, Whosoever drinketh of this water (the water of Jacob's well) shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water spring up into everlasting life." Here we learn that it is Christ which gives us "living waters."

Jno. 6:35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Pause here and consider, What is a believer in Christ? How do we become one? This is very important, but we cannot explain here. This supply of "living water" from Christ is inexhaustible. Rev. 7:17, "For the

Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This is a revelation of the Church, out of every "nation, kindred, people and tongue," as they stand before the throne of the Lamb. The Church out of great tribulation. This seventh chapter is written, as it were in parenthesis, between the sixth and seventh seal. The entire chapter is speaking of the Redeemed, both Israel and the Church, as we understand.

Those "living waters" make life fruitful. Rev. 22:1-2, "And he shewed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Here we find that the "living waters" extend into the heavenly city.

We come now to the Holy Spirit, the distributor of living waters, Jno. 7:37-39. We are told that it is the Holy Spirit, which gives us "living waters" at the time of our "new birth." That the new birth is just a birth of Spirit, that the Spirit means "water," hence they strike out, a being born of "water," the word, which is being born of Christ.

By this argument they repudiate the fact that "water baptism" has any part in the "new birth." They tell us that the "Holy Spirit" gives us salvation, as "living waters," by faith and repentance, without baptism. That we are saved before we are baptized, and that baptism in water has nothing to do with our salvation, or the remission of our sins. The only Scripture, we think, they possibly could use for such argument is Jno. 7:39. Now note, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." This plainly shows that Christ is the well, the "source" of "living water." "He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water." This verse also shows that "living waters" are given to the believer, the child of God by believing on Christ. The question then to be decided is, What is it to believe on Christ?

Before we discuss that question, let us examine Jno. 7:39, which is in parenthesis, ("But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified."). Does not this clearly show that when believers in Christ receive "living waters" from Him, by believing on Him, that they also have the promise of receiving the

Holy Ghost, which then will pump out, distribute those "waters" in the life of the believer, bringing the blessings of our salvation through Christ, who is the "living waters"? Surely so.

Now the "new birth," Christian baptism, Jno. 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This teaches me that a man must be born of Christ the Word (born of God), of water or in water, in order for him to enter into the kingdom of God. The kingdom of God as used here means the Church, the first phase of His kingdom, which Christ later named His Church. His kingdom on earth. Hence we must be born of water and Spirit, before we can get into His Church, and also we must have this birth before we can enter into His kingdom in the millenium, or into His celestial kingdom, His kingdom of glory in the heavenly city: before we can have salvation present or final, in heaven. This is what the Bible teaches me. Three phases of God's kingdom, and this has been the doctrine and teaching of our conservative Brethren, throughout our past history.

Now, Jno. 1:12-13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." What does this say? As many as received Him, how? By

faith and repentance. These receive "power to become sons of God" . . . by birth, of course. The next verse says so . . . "Which were born, not of blood (not a natural birth), nor of the will of the flesh (not according to our will, or interpretation, but by His Will), nor of the will of man (man cannot save himself), but of God." Man cannot be saved by faith and repentance alone, but he must be baptized (born again, of water and spirit). This is God's plan.

Beloved reader, let no man deceive you: to be born again of the Spirit, as it is used here, does not mean to be "born of water." To be born of "water" means to be born of the Word . . . "Christ." Christ gives us the living waters, the Spirit distributes those "waters." Now, Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Does not this strengthen our Scriptures above, concerning Christ and the Holy Ghost?

Yet men tell us that this verse does not mean that to be baptized is for the remissions of sins, or in order to obtain remission of sins. They tell us that the word "for" in our English, as translated from the Greek, means not to obtain, but that at least 42 lexicons translate it as meaning other words, which imply that those Pentecostians were saved

before baptism. Such phrases as the following: "Be baptized at the remission of sins," against the "remission of sins," upon the "remission of sins," etc. Perhaps these teachers are not aware of, or will not accept the fact, that there are as many reliable lexicon scholars who interpret this word "for" as meaning in order to obtain, "remission of sins." Besides the entire context would be destroyed, if the former translations were true.

Those converts there at Pentecost had been convicted by Peter's sermon, deeply cut to the heart and cried out for something, for salvation. Peter gave them the remedy. They had come to "faith," was now "penitent" and needed baptism for remission and salvation. The next verse shows that this is God's (Christ's) plan for the whole world. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." No doubt here. We must be born of the "Word Christ," before we are born again Christians. 1 Pet. 1:22-23, "Seeing ye have purified your souls in obeying the truth (Christ) through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart feverently: Being born again, not of corruptible seed (a natural birth) but of incorruptable, by the word (Christ) of God, which liveth and abideth for ever." This is Christ the living

Word, the gospel of our salvation.

1 Pet. 3:20-21, "Which sometime were disobedient (the Antedelvians), when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Note: Those eight souls were saved by water, yet they also had faith in God. Faith and repentance precedes baptism, yet faith and repentance does not complete man's salvation by water; neither will water alone without faith and repentance save. As we understand the Holy Scriptures, also this is the Dunkard Brethren faith and practice, in building upon Christ the rock and foundation of our "polity."

(To be continued.)

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OBEDIENCE UNTO GOD

"Thou shalt therefore obey the voice of the Lord thy God and do his commandments and his statutes, which I command thee this day," Deut. 27:10. A good gardener is an example for every Christian: everything is in perfect order, every weed removed and the ground well taken care of. He works hard for the reward of seeing a beautiful garden. Do we put as much effort into our spiritual life? Will we be ready when Christ comes? Will our

life's work be in good order when our Master arrives? Either we can be unprepared like the five foolish virgins in the parable, or we can be ready when the Lord comes: prepared to receive Him, our lamps burning brightly and our hearts full of love and hope. Christ may come today, am I ready?

"Blessed are the undefiled in the way, who walk in the law of the Lord," Psa. 119:1. God has revealed to us His will in the Bible. The church, with all the respect she merits, has not the final word for the Christian. The supreme authority is in the Holy Bible. The church must go to the Bible continually to regulate her life and activities. All doctrine and teachings, which do not fit into that which God has revealed to us in His Holy Word, do not bear the marks of holy doctrine or teachings. Our age demands of us a better knowledge and a deeper understanding of the Bible. To know the Will of God is not enough; we must be ready to submit unto it. To admit it is not enough, we must have the will to abide by it. Lay up His words in thine heart, Job 22:22.

From time to time all of us find it valuable to study a special section or chapter of the Bible for our need. It is helpful to center our attention on just one choice verse of Scripture. Soon we will possess a significant Bible verse that will strengthen and uphold Him in every

hour of need. "Thy word is a lamp unto my feet, and a light unto my path," Psa. 119:105. The Bible is our guide: it illuminates the way and guides our pilgrim feet to knowledge of the truth. To the Christian, the words of God are living words of light for instruction in righteousness. Christ is the light of the world and the Bible provides us with knowledge of His light, so we need not stumble or fall. His grace is a lighted lamp to our feet and warmth to our heart. "For this is the love of God that we keep his commandments," 1 John 5:3. We cannot afford to stand still but we should strive to work and witness for our Master.

The devoted Christian is one, who brings forth fruit for Christ. With our Saviour's help our lives can become much richer and of greater blessings to others. The thought came to me that it is not the weight of the load that one carries, but the way one carries it. Are we endeavoring to carry the full load our faith demands? "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. 3:18. "Herein do I exercise myself to have always a conscience void of offence toward God, and toward men," Acts 24:16. Man has an inherent right to be free, but as we know, freedom is not being free of moral restrictions. Man must face the responsibility for his acts, or freedom ceases to be

freedom and becomes anarchy. "As many as are led by the spirit of God, they are the sons of God," Rom. 8:14.

If we are God's children, we must be guided by the Holy Spirit. It is necessary to do what God wants us to do and to fulfill His Will. Even in little things the Divine spirit should have an influence upon us. It is well to use God's Word as a mirror for our souls. If we just glance at our Bible occasionally, we can fool ourselves that we are not too bad. The closer we look into His Word the more our faults are revealed unto us. It is only by searching the Scriptures diligently that we see ourselves in true light and find the Saviour who can redeem us from all our sins and blemishes. "The path of the just is as the shining light, that shineth more and more unto the perfect day," Prov. 4:18. Jesus leaves us a path to follow. His sure and perfect signposts are in the Bible. Although we cannot escape walking through the valley of the shadow of death, we need fear no evil, for Christ is with us. If we stay on the path, we shall one day arrive at the mansions of glory.

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It is better to say a good thing about a bad fellow; than to say a bad thing about a good fellow.

A PERFECT HEART

O for a heart to praise my God,
A heart from sin set free;
A heart that always feels Thy blood,
So freely spilt for me.

A heart resign'd, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

O for a lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renew'd,
And full of love divine;
Perfect, and right, and pure, and
good.

A copy, Lord, of Thine.

Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new name upon my
heart,
Thy new, best name of Love.

—Charles Wesley

1 CORINTHIANS 11:28

Self-examination, however, toilsome, will amply repay you. It will make you watchful. It will keep your lamp burning brightly. It will make you alive to your weaknesses and lead you to seek earnestly for grace to overcome them. It will enable you, perhaps, to nip a dan-

gerous sin in the bud. It will save you many a painful pang of conscience and promote your peace. Above all, it will prepare you for the great judgment day.

Sel. Betty Nicholls

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world

Seem sad or gay to you;
Your mind may color all things gray,
Or make them radiant hue.

Be glad today, be true and wise,
Distinguish gold from dross;
Waste neither time nor thought
about

The bridge you'll never cross.

There's useful work for you to do,
For hand and brain and heart;
There's urgent human service, too,
In which you take your part.

Make every opportunity
A worthwhile gain,—not loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone,
Since God is with you still.
Press on with courage toward the
goal,

With Truth your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.

Sel. by Shella Stump

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SINCERE RELIGION

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. An intelligent individual is afraid not to call Christ their Lord. History, Divinely preserved records and the revelation of the Holy Spirit are all so convincing of the power and promises of our Lord, that we must accept Him as the Christ.

Lukewarmness is always a dangerous attitude. Even natural things quickly decay when lukewarm; while they are hot (alive) or dormant (frozen) they can be kept until one is ready to use them. "So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth," Rev. 3:16. How many of us are living in a state of lukewarmness? Ah, we are fearful not to reverence and respect our Lord; and yet we are not willing to do all the things which He has commanded us to do.

As we study human beings, we find that they are emotionally and religiously changeable. This is often proven in our daily life and we

do not know whom to believe or trust. At one time the multitude was so devoted to Christ that they tried to make Him king by force, yet only a short time later they would not even follow Him any more. The multitude showed great respect for Him as they welcomed Him to Jerusalem crying, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest," Matt 21:9. Less than a week later many of the same individuals were moved by the Jewish leaders to cry out, "Crucify Him, Crucify Him." Is our faith that changeable? If not, why do we often fail to do the things which we know His Word teaches?

It brings us much comfort and strengthens our faith in the Holy Bible and in God, to read of the many godly men in the Bible and in history. As we meditate upon the lives of these godly men we find, that they walked with God and followed His commandments. On the other hand we find that those who did not were severely punished. We find many instances of the Jews who were not true to God's com-

mandments. Let us notice the specific charges against the Jews as made by the prophet Malachi.

1. In Mal. 1:2, the prophet asserts that God loved His people. Yet the people question His love and ask Him to prove it. Do we ever feel that God has not blessed us as much as He should? Do we ever become so discouraged that we curse God or profane His name?

2. In Mal. 1:6, God questions whether they honour Him or fear Him? He even accuses them of despising His name. Do professed christians ever become this disrespectful?

3. In Mal. 1:7, they polluted His worship by not offering sacrifice as they were told to. Christians are to serve God "in spirit and in truth." Even for two hours of services, on the Lord's day, do we dismiss from our minds the thoughts and the cares of this life and meditate wholly upon His worship and adoration? What then takes place the remainder of the week?

4. In Mal. 2:8, "Ye are departed out of the way; ye have caused many to stumble at the law." Have any christian professors departed out of the way; which Christ and the apostles taught and lived? Have I? Beware of the stumbling and quibbling that is going on today in churches, whether it is necessary to do this or that which is written in the New Testament. Where do

you find the apostles changing or deleting anything?

5. In Mal. 2:11, "For Judah hath profaned the holiness of the Lord which he loved." Be honest and meditate, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," I Cor. 3:17. Am I holy?

6. In Mal. 2:17, "Ye have wearied the Lord with your words." Our words praise, adore, honour, thank and also curse and irreverence. How often do I weary my Lord?

7. Mal. 3:7, "Ye are gone away from mine ordinances, and have not kept them." Could this also be true in christian churches? In christian professors? Why?

8. In Mal. 3:9, "Ye are cursed with a curse; for ye have robbed me." God knows and I know too, whether I have robbed Him? If not, why all the begging for money? For help in this or that for workers? Did God not know how much to ask for? Consider, what interest are you returning upon the investment which God has loaned you?

9. Did you notice that the charges of Malachi are not getting milder. Now notice the last in Mal. 3:13, "Your words have been stout against me, saith the Lord." His people have actually turned against Him. Can this be said of us who have named His name in our day? Who have enjoyed His blessings

and His fellowship? If you take the time you can find many other grievances which God had against His people, we have listed only a few important ones.

Let us notice some conclusions: God deserves our best, actually our all. In order to give our best we must respect and honor God as our Father, our Lord and our Master. One wayward child, with a few wayward ways, can bring much reproach upon the family of God. If I do not deal always honestly with God, will I always deal honestly with my fellowman?

A hypocrite does not bewail his shortcomings. To simply deny guilt does not prove innocence or bring repentance. It does not require a vile, cruel act to put one in the group that fails to do the things He commands. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel," Rom 2:16. In that day there will be no injustice, for God will judge with righteous judgment. Yes we all want Christ for our Lord and Saviour, so may we all do our best in all the things which are written in the New Testament.

WHAT MUST I DO TO BE SAVED

This is the most important question ever asked, and must of necessity have the right answer. Not only does my own salvation depend upon

the right answer, but those to whom I teach and preach. There is actually no reason for all the controversy and misunderstanding on this important subject, what must I do to be saved, because the Bible answer is very plain.

The question when asked by those seeking salvation, was that they might be saved or their sins forgiven. The promise is not for salvation from sickness or poverty, persecution or temptation, or from death. The only thing we are promised is the forgiveness of sins. John called Jesus, "the Lamb of God that taketh away the sins of the world." And the Angel told Joseph that He "Should save his people from their sins." Those asking this question were seeking to know how to have their sins remitted that they might be new creatures in Christ, (2 Cor. 5:17).

While in the flesh, questions similar to this question were asked Jesus. A rich young man came to Him and asked Him, "what good thing shall I do, that I may have eternal life." As Jesus was hanging on the cross one said, "Remember me when thou comest into thy kingdom." The answer Jesus gave them is not applicable to day. Jesus was still alive then, His new Will was not in force for His disciples, for they had not been given the great commission. Before His death, Jesus could change His will, but after His death, no one could change

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it. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead," Heb. 9:16-17.

After Jesus rose from the dead and just before His ascension, He gave the conditions of salvation to the apostles. They were charged to go into all the world and preach the gospel to every creature. Those who heard the gospel and believed it enough to repent of their sins, and to be baptized would be saved or have remission of their sins, Mark 16:16, "He that believeth and is baptized shall be saved." This is the answer men today must receive, because it is the only one found in the Bible. The first men in history who gave a different answer, came during the reformation, before this

no man as far as I can find, taught that you could be saved without baptism.

I would like to bring to your mind three cases of conversion in the new testament and see what the apostles taught in relation to their salvation. I believe we are on safe ground when we follow the examples we find in the Word of God.

When Paul and Silas was imprisoned at Philippi, the jailer thinking they had escaped, drew his sword and was about to kill himself when assured by Paul that they were all there. Then he called for a light, and brought them out, and said, "Sirs, what must I do to be saved?" The answer given to this heathen who had never heard of the Lord was, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." In order to enable him to believe they spake the word of the Lord unto him, with all that were in his house. Upon hearing and believing the gospel he became penitent and, "took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway."

After these things were done, he brought them into his house and rejoiced greatly, having believed in God. The jailer did not rejoice in the Lord until after he believed and was baptized. He received remission of sins after he complied with the conditions, given by Jesus.

After Peter preached on the day

of Pentecost, "they were pricked in their hearts and cried out men and brethren, what shall we do." Peter's answer was, "Repent and be baptized every one of you in the name of Jesus Christ for the remissions of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. One will notice that here they were not told to believe, but to repent and be baptized. Unlike the jailer they had already heard, and believed, and thus were only told what was lacking.

When Saul was struck down on the road to Damascus and heard Jesus say, "Saul, Saul, why persecutest thou me." Asking, what shall I do Lord? The reply was "Arise and go into Damascus and it shall be told thee there of all things which are appointed of thee to do." Saul who was blinded by the light was led into the city, was there 3 days and nights and did not eat or drink, but was praying all this time. A certain disciple named Ananias, came to Paul as he was praying and said, "Why tarriest thou, arise and be baptized and wash away thy sins calling on the name of the Lord," Acts 22:16).

Saul had already believed in Jesus (for he had talked with Him on the road) did that which was lacking, he arose and was baptized. He did what Jesus had required in order to be saved. So we see that the question, what must I do to be saved, was the same in all these

examples. Believe, repent and be baptized, is the New Testament way. If man today does something less or more than that which Jesus has required it will not bring salvation. Humbly submit to His commandments, who died for us and we can be assured that our sins will be forgiven.

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"LIVING WATERS"

Part 2

We will now show to the reader that Christ Himself baptized by both water and Spirit. However, first: Let us note the Apostle Peter said in 1 Pet. 3:21, That baptism saves us. Just as the eight souls were saved by water. Baptism is no symbol. Baptism is real, a condition of our salvation. The symbol is "water," which saves when "faith" and "repentance" preceeds and takes hold of one who hears the "Word" and is willing to obey. So water is the figure here and not baptism.

Now our thought concerning Christ baptizing. Jesus Christ baptized in and with water. Jno. 3:22-26, "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized." We know that this was water baptism, because of the next verse. "And John also was baptizing in Enon near to Salem,

because there was much water there: and they came, and were baptized."

This passage proves "immersion" and disproves sprinkling, by the use of the word "because" of much water. It does not require much water to sprinkle or pour, but it does require considerable water to immerse. Continue the reading of verse 24, "For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." Also, Jno. 4:1-3, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)." This means the disciples performed the immersions, at Jesus' direction. Nevertheless it is considered His baptizing, and it was in water.

Christ gave us the plan for the "New Birth." He baptized with the Holy Ghost." Matt. 3:11, "I indeed baptize you with water unto repentance (that was John): but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Also Mark 1:8, and Luke 3:16, gives the same. So we have three

inspired writers telling us that Jesus baptizeth with the Holy Ghost (Holy Spirit) as well as with water. And He said, Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." To believe is to submit to baptism, as well as to have faith and to repent. Hence, without baptism we are damned and condemned, according to Christ's Word.

Jesus Himself was baptized by both water and Spirit. Luke 3:21-22, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." While Jesus was baptized in water, and received the baptism of the Spirit, as a sanction from heaven of the work, His baptism was not for the remission of His sins, for He had no sin. This work was to fulfill all righteousness. His baptism was an example to all believers to follow, in the remission of their sins, as John was baptizing "for remission of sins." Our baptism is also for "the remission of our sins," as we have shown you.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it

to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him," Matt. 3:14-15. We learn by this that baptism is not a "work of man's righteousness," not being saved by our works, as some declare, but it is the work of God in our salvation. Christ's baptism was also for His "Anointing." Acts 10:37-38, "That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him."

Spirit Baptism, into the Body, the Church, by the Word. 1 Cor. 12:12-14, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized (at the same time we are baptized in water, "born of water") into one body (the Church), whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink (the waters of Christ, "Living Waters") into one Spirit. For the body (Church) is not one member, but many." That is they are a visible Body, a visible Church. Hence we learn from this passage that we all drink the "Living Waters," given out by the "One Spirit,"

as He draws them from the well Christ. We are made to drink with that "one Spirit."

The Church of Jesus Christ is a living organism, an organization of many members. Not an organization of any man, but organized by God and Christ. Please read the remaining verses of this 12th chapter of first Corinthians, and you will see our statement is correct. Coming to verses 27 and 28, we read, "Now ye are the body of Christ, and members in particular. And God hath set some in the church (organization of leadership), first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Let us now turn to 1 John and sum up this matter, beginning with verse one. "Whosoever believeth that Jesus is the Christ is born of God." Let us pause here and understand what we read. Who is it that believeth in, or on the Christ? Is it not the one who first hears His Word, who is willing to be baptized to be saved? Mark 16:16, 1 Cor. 1:21. Is it not the one who has first had "Faith"? Heb. 11:6. Is it not the one who has repented of his sins? Acts 17:30. Is it not the one who has confessed his sins? 1 Jno. 1:9.

Returning now to 1 Jno. 5:1, to be born of God then, is to accept these above conditions, all of them. We dare not leave any one of them

out, it is the Word of God, it is His plan of Redemption. Please read Rom. 10:9-17. Read carefully and understand verses two through six of this fifth chapter of first John. And when we come to verses 7-8, we read, "For there are three that bear record in heaven, the Father, the Word (Christ, Jno. 1: 14), and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water (Christ), and the blood (shed for our sins): and these three agree in one."

We firmly believe that we cannot have the "blood" applied for our "redemption," until we accept and carry out all of the above conditions. God forbid that this writer should ever "de-throne" God the Father, Jesus Christ the Son, or the Holy Spirit the Comforter (the Holy Ghost). The three are one, and they agree as one. Let us beware of the preacher who tries to lay the "foundation" for the Dunkard Brethren Church, that "foundation" was laid by Christ. Let us be as the apostle Paul—as wise master-builders and build upon His foundation.

Let us beware of those who say that we are "redeemed by Christ's blood," without keeping the commandments of Christ, the works of God and Christ. True we are not saved by works of the Law, or the works of man's righteousness, but without the works of God's grace,

Christ's commandments, we have no right to claim "redemption" through His blood. True we are not saved by ordinances of the old law, nevertheless we are saved by adhering to the ordinances of "grace through faith," Heb. 5:8-9.

Brethren and Sisters of the Dunkard Brethren Church, we are at the "crossroads," in the "valley of decision." Will we stand upon the foundation of Jesus Christ, as laid down in the Holy Scriptures, adopted by our fathers, the conservative brethren of the "German-Baptist" faith, adopted by the "Dunkard Brethren" or will we be led astray by those who would do away with our baptism, our Church "Polity," of all our Scriptural doctrines? Well, we are being told that we must broaden the gap between the "federation of churches," by federating with the plain-churches. This is a doctrine of inter-denominationalism. How can we practice "separation from unbelievers," by federation of faiths?

This writer has never learned how to "subtract by addition." So long as God extends His Grace to me I shall never waver, compromise, nor teach any other doctrine, either by preaching or writing any other doctrine, except the "Faith once delivered unto the saints." Much more could be said and written upon this subject, however we shall close this series with the words of our Lord, Rev. 22:17, "And the Spirit

(Holy Spirit) and the bride (the Church) say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life (flowing from the Eternal God-head) freely."

(The end.)

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

NEWS ITEMS

CIVILIAN SERVICE

Eld. Ray S. Shank, 201 W. Coover St., Mechanicsburg, Pa., has been appointed Chairman and Secretary of the Dunkard Brethren Civilian Service Board. He would like each presiding Elder to supply him with: Name, address and place of service, for each member in Civilian Public Service. Please be prompt with this information.

WAYNESBORO, PA.

The Waynesboro congregation is looking forward to a two-week's series of meetings from Aug. 14-28, the Lord willing. Bro. Paul A. Hartz, Jr., of Palmyra, Pa., has consented to be our evangelist. We ask an interest in your prayers for these meetings, that saints might be strengthened and sinners might be saved.

Since our last report, a young brother has been received into the church by baptism. Let us pray that he will remain faithful to his vows.

We again enjoyed the blessings of another Lovefeast on May 1. We had a good attendance, also a number of visiting ministers who gave us wonderful messages from the Word of God. Certainly these services should strengthen our faith. In the evening we surrounded the Lord's tables with Bro. Allen Eberly officiating. Visiting ministers present during the day were: David Ebling, James Kegerreis, Allen Eberly, Foster Shaffer, Jacob Ness, Joshua Rice and Howard Surbey. May God richly bless each one of you for your coming.

BRYAN, OHIO

The Pleasant Ridge congregation plans to hold a series of meetings, the Lord willing, with Bro. Ernest Miller as our evangelist. They are to begin Aug. 7 through Aug. 21, with our Harvest meeting on the 21st. Come and enjoy these meetings with us.

Sister Ruth Kleinhen, Cor.

ANTIOCH, W. VA.

The Lord willing, the Ridge, W. Va., congregation plans to hold their revival meeting from Aug. 19 to 28, with a Lovefeast Saturday, Aug. 27, starting at 2 P. M. Bro. Laverne Keeney will be our evangelist. May we all pray for these meetings, that souls might be saved and the church built up. We extend a special invitation to all who can, to come and worship with us.

Sister Sarah Roesch, Cor.

SHREWSBURY, PA.

Our spring revival was well attended at each service during the eight days. Bro. Pepper brought us heartfelt messages, and there seemed to be a remarkable feeling of spirituality during the meetings. Three persons were baptized following the meetings. May we pray for these who have made these Christian vows.

On May 22, we experienced another Lovefeast. We enjoyed the day of worship, Christian fellowship and keeping the ordinances, as we don't know how long we will have these privileges. We appreciated the presence of each one, especially the visiting ministers: Ray Shank, Paul Hartz, John Pepper, A. G. Fahnestock, Allen Eberly, Laverne Keeney, Foster Shaffer, Paul Goodling and Howard Surbey who officiated in the evening.

Our annual summer revival is approaching when Bro. Laverne Keeney will be with us as the evangelist. We invite you to attend, and especially to pray for these meetings, which will begin July 31 and close August 14.

Sister Fern Ness, Cor.

Oslo, Norway

THE DENMARK LETTER

June 10 the four of us and Bro. Hansen drove to Oslo, Norway, a distance of approximately 365 miles. The day and the scenery were very beautiful. Our route took

us through Sweden. In Sweden all cars drive on the left-hand side of the road. We had to be very careful in our driving, and especially at intersections and in the cities. God helped us and we experienced no difficulty.

Scandinavia is a very beautiful country. There are many beautiful mountains and many, many beautiful lakes and fords. The entire country abounds with many species of pines. Farming is one of the principal industries.

Bro. Hansen knows many people in Sweden and Norway. On our way to Oslo, we visited in Halden, Norway. In this city is the Bethel Congregation of the Assembly of Christ. Here, in 1952, Bro. Hansen preached a revival meeting. He preached three sermons a day for three months, continuously. We visited in one of the church homes and there ate our first meal in Norway.

The people in Norway, Sweden and Denmark are very, very hospitable. A short visit always includes coffee and lunch. This can happen many times a day, if you make many calls. From Halden we continued on to Oslo. We were going to Oslo to visit the Assemblies there. To visit them in their homes and to preach God's Word.

Oslo is a very beautiful city. It lies on the sea. Its principal industry is ship building. Many, many large ships are under con-

struction. We were privileged to see an American ship leave the harbor at Oslo on its way to America. We waved to those on deck, silently wishing there was a way they could carry a personal message to our loved ones back home.

Mountains tower from the sea all around Oslo. The combination of rolling waters, green mountains and a blue sky displays the creative ability of our Father in Heaven. He truly nestled the city of Oslo in grandeur.

We made our home with one of the sisters of the Assembly. Her home is high up on one of the mountains overlooking Oslo. It was a beautiful sight in the daytime and at night the lights of Oslo glistened like many colored jewels.

Near Oslo is the city of Drammon. It lies on the sea. Within the city is a large mountain. Inside this mountain is a spiral road cut like a tunnel. Inside the mountain the road makes six complete spirals, emerging to the outside near the top. It is the only such road in the world.

The city of Drammon held a greater interest to me than the spiral roadway. Brother Soren Bolle was from Copenhagen, Denmark. In the early 1700's, he went to Hamburg-Altoona, which, at that time, was a part of Denmark. There he met brethren who had come from Schwarzenau and Krefeldt, Germany. Bro. Bolle was baptized by

triune immersion. He became very zealous in the Word of the Lord. His work brought him to Drammon. In Drammon he spread God's Word with the power of the Holy Spirit. In 1742, in Drammon, Bro. Bolle baptized twenty-five converts by triune immersion. We stood by the waters where this baptizing took place.

It touched our hearts and induced tears to our eyes. Why? Because these early brethren were sincere, held deep convictions, preached God's Word and many, many believers came into the early church. The Church grew and was a power against satan as long as they remained true and steadfast.

Today, I must sadly report, there are no Churches of the Brethren in Schwarzenau, Denmark, Sweden or Norway. It touches my heart to think how we are drifting to that time Jesus referred to in Luke 18: 8. "Nevertheless when the son of man cometh, shall he find faith on the earth?"

There are four or five different groups in Norway that carry the name The Assembly of Christ as do the brethren and sisters in Denmark. They, too, have departed from the true faith of the Assembly. The Assembly in Denmark will not commune with these Assemblies in Norway. We were here to preach and help any way God would direct.

On Sunday, June 10, these church groups came together about fifty

miles northeast of Oslo, at a little village named Rodnes. They held an all-day meeting, with preaching in the forenoon and until late afternoon. We ate dinner and supper there, the day being much like a day at our General Conference. They called the meeting this day their district meeting.

Bro. Johannes, Bro. Millard, myself and five or six other ministers preached during the day. We became acquainted with many people and were given many hearty invitations to return. While in Oslo, we had numerous occasions to preach God's Word. One evening was devoted to Bible study. Bro. Johannes was the leader and the meeting was filled with the Spirit of God.

In Oslo, we were invited to many homes of the members of the Assembly. Several days we were to one home for dinner, another for supper and still another after services. They are a very loving and hospitable people. They make you feel welcome the moment you enter their door. In America, we say hello, when some one comes to our home. They say WELCOME, and they make you feel welcome. In most of these homes we visited, our fellowship included church services. Bro. Johannes, Bro. Millard or I, and often all three would break a portion of the bread of life. We will long remember these meetings in these homes where *prayer was*

went to be made.

The last night in Oslo, there were two services. At seven o'clock the meeting was held on the street. Ministers of the Assembly and Bro. Johannes preached over a loud-speaker system. It was touching to see boys and girls come closer and closer, perhaps some out of curiosity. Men and women also paused to listen. The Word of God went out, the seed was sown and only God will know the harvest from it.

At eight o'clock services were held in the Assembly. There was a very good audience. Bro. Millard and I preached. By God's help, we tried to give them the unadulterated Word of God. After dismissal, we were greeted with much welcome. We were given a very hearty invitation to return to Oslo. Only God knows if that will ever happen.

Upon our return to Frederiksvaerk, we were blessed with many letters from our loved ones. We were very thankful to Almighty God for the report of such a splendid Conference, of our beloved Dunkard Brethren Church.

It afforded us much joy to learn of the large attendance, of the many Spirit-filled sermons and of the gathering of brethren and sisters from far and near. We were grieved to learn of the passing of Bro. Marks. May God comfort the survivors and wipe away their tears.

Dear brethren and sisters, seeing the departing from the faith here in

Scandinavia, and knowing that the same falling away is taking place in America, we close this article with a prayer in our heart best described as found in Heb. 10:23, "Let us hold fast the profession of our faith without wavering."

Bro. Paul R. Myers

OBITUARY

LILLIE ALICE KAUFFMAN

Was born March 21, 1881 at Duffield and died June 4, 1966 at the Waynesboro Hospital, at the age of 85 years. She was the daughter of the late Samuel B. and Amie M. (Sheller) Kauffman. She had been a resident of Waynesboro for 56 years and for the last 43 years had made her home with her brother-in-law and sister, Mr. and Mrs. Clarence E. Dick.

She was a faithful member of the Dunkard Brethren Church at Waynesboro, and a teacher of the primary class for many years. She attended church services regularly until health no longer permitted for the last year.

Surviving is her sister, Mrs. Anna Dick and a number of nieces and nephews. Sister Lillie will be sadly missed by all who knew her, and especially by the members of the Waynesboro congregation.

Funeral services were held on Tuesday, June 7, at the Poe Funeral Home by Elder Donald Miller,

Church of the Brethren minister. Burial in Falling Springs cemetery.

Sister Elizabeth Wisler, cor.

CHURCH WORKERS

They tore the old country church down, built a new church up-town, with a steeple so high in the sky. Now pride has slipped in, where love could have been. They no longer kneel and pray, in that old fashioned way, but they stand up tall and proud. They don't sing about the Cross or the Blood that Jesus gave, in that big new church up-town.

I long just once more, to enter the door of that humble little place in the dell, where the Spirit once fell and God saved my soul from hell. There's nothing wrong with that church up town, it's the members that let God down. If they'd humble themselves and pray, they would hear from God today.

As I read these lines, dear brethren, sisters and friends, I felt to write a few lines. It is not only up town, but all around they are building fine new churches. The trouble is they are too fine to kneel in prayer and pride has slipped in. We hear there are many things taking place in the churches today. I am wondering if God is pleased with the lack of Spirit and love in the worship. Has pride slipped into the members so that they are not concerned about the souls of the chil-

dren and young people? For we see so many out in the cold world and some are not attending any church now.

I am wondering what kind of a church we will have for tomorrow? I believe our prayers are weak and we are not enough concerned. We should humble ourselves and look to God for guidance. God's Word tells us, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land," 2 Chron. 7:14. I believe if we as a church stand together, humble ourselves and pray unto God, He would hear and save our children and young people. May we all press onward humbly serving the Lord, our Saviour, in sincerity; then the church, the pillar and ground of the truth, will be our joy and service.

We have the promise that the church shall stand and the gates of hell shall not prevail against it. Dear ones may we give our lives for her, for there is no greater promised reward. The things of time, which we see so much about us, will pass away and then how sad it will be, if we have put our trust in them. The world has great things for the future, but it cannot give any promise for eternity. Let us not be for the things of this world, but let us have our hearts set upon things

eternal. We must help to build the walls of Zion and strengthen them, where they may have become weak.

Dear young people, let us take a new look and labor together, that the church as His chosen bride, will shine out clear and bright in a cold and sinful world. May she be as a set upon a hill, where every one can see. Through Jesus our Saviour, we are cleansed from all sin and set free. We know these things in this world will pass away, may God help us that we will build for that mansion over there, which will stand forever. Yes, a home not made with hands but eternal in the heavens. May we build upon that solid Rock, Christ Jesus, which will stand for eternity.

Written in weakness,
Sister Rebecca Beck,
Archbold, Ohio.

DEAD CHURCHES—SHALL WE STAY IN TO TESTIFY?

The old dead sects about us are screaming. "Loyalty, Loyalty! Stand by your church! Don't leave the ship!" etc. without a word to say about loyalty to God.

The error I wish to strike at is the devil's plausible excuse for keeping good men and women under baneful influence; i.e. **STAY IN TO TESTIFY AND LET YOUR LIGHT SHINE**; and souls are doing this until they are leprously spotted. Let us look at

this thought in the light of the Holy Scriptures, the example of Christ and His Apostles and all True reformers.

First, hear the injunction of the Word — “Have no fellowship with the unfruitful works of darkness, but rather reprove them,” Eph. 5: 11. Fellowship means oneness, joint partners. Again: “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you. And will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty,” II Cor. 6:17, 18. Is it not plain from this Scripture that God will be our Father **ONLY ON THE GROUND** of us being Separate from the works and workers of iniquity? And that God cannot inhabit in us if we have concord with the world, or a portion with **church** infidels? Those who would have the promises of God fulfilled in them, and to them, must come under the condition of these promises; hence, the promise belongs to no soul who does not break fellowship with sinful ways and sinful workers.

Second: Why did not Jesus Christ stay in the dead Jewish church to testify and let His light shine among his benighted, fallen, needy people? He did not do so for the simple reason that they would not receive His testimony—would not have Him in the Witness-box.

He went a few times and they pitched Him out and tried to kill Him. And if you will bear the same testimony today in the same carnal nest you will get the same hypocrites and vipers after you as did your Lord. And what kind of a testimony did He bear? Why, He called them hypocrites seven times in one sermon! and then said: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” And when entering their temple desecration, which might be considered respectable beside a modern festival or donkey show, He there upset the tables of the money changers, then plaited a whip and thrashed them out of the house of God. Suppose you step into a church festival where they are gorging icecream and oysters, and where the preacher’s wife and some should-be modest girls, blindfolded, groping in **the dark trying** to hook a false tail on a false donkey, and some adulterers racing their best looking saintly (?) sisters around the room paying 25 cents each for their kissing, then in the midst of this shameful, religious, diabolical, carousal, you, like your Lord, should boldly upset the tables of money changers and draw a cart whip from under your coat and lay it on their backs, think you, you would get an invitation to come back? Why, brother, for such a Christlike example you would hardly get an invitation

to get out, for they would pitch you out just as they did our Lord for doing a similar act under similar circumstances; and you would do well if an ambulance was not needed to cart you home with broken limbs or broken skull.

Again: why did not Peter, Paul, John, or some one of the Apostles, stay in the Jewish church to witness for God? Certainly for the very same reason their Lord did not, who stepped out and said: "Upon this Rock I build my church." And His Church from that day to this has stood SEPARATE and distinct from the Jewish system. Why did not Martin Luther stay in the Roman church "to testify, to witness and let his light shine?" Because they would not receive the light, and sought to kill him for the light he had already flashed upon the black system of popish thralldom. Had he remained in to witness and never stepped out and nailed his theses to the Vatican door and positively declared his Separation, the millions who now enjoy the liberty of conscience would have been married to "The Great Whore" and kissing the Pope's toe. If Luther had stayed in to let his light shine, his light would have gone out in Roman darkness. But he came out to let his light shine, and it did shine, through Germany and all the world. Staying in a moral pest-house to witness, or after coming out, going

back to testify, is the devil's plausible grab game with the holiness movement, and thousands, instead of letting their light shine, have been put to sleep by the devil's opiates, and been bound to the altars of Baal, had their eyes put out, and will never see again till their plunge into Hell awakes them.

To stay there to testify is to support the whole institution; for who is going to hear a man's testimony if he is not true to his solemnly avowed obligations to said church of which he is a member? Therefore, a man who testifies in a church when he does not pay his dues (according to promise) is both a pauper and a liar, and the dead church members are quick to tell him so, (and should tell him so). Such an effort to build up a dead church is inconsistent, contradictory, unscriptural, unapostolic, unchristlike and essentially futile and wrong.

Selected by
Bro. Grant Shadle, Jr.

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HOW NOT TO WORRY

PART II

"Casting all your care upon Him; for He careth for you," I Pet. 5:7. The emphasis is upon the "all." Yes some, however large the part, will not do. It is the principle He is concerned with, worry or trust, care or prayers. There is no middle

ground. So to test us, He sends a wee little care. If we worry about it we will feel ourselves free to worry, about any and all others. We have not come into the place of pleasing Him, so He says, "My child, until you can trust Me with all your care, you may keep it all." Thus we have robbed ourselves and Him.

Dear reader, can He not persuade you that, He is caring for you and that His so marvelous, supernatural care is all-sufficient under all circumstances? Surely we see that a constant and consistent life of prayer is the only portal, through which we shall enter into the privileged freedom from care.

"Looking unto Jesus the author and finishers of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. 12:2. These words become exceedingly significant and peace-imparting when we catch the complete thought conveyed by the original language. The participle "looking" has a prefix which the translators thought too awkward to insert. What it says is this: "Looking away unto Jesus."

The meaning is evident. To run the race successfully, to be counted an overcomer and obtain the victor's crown, our eyes must not be suffered to rest upon objects nearby, which serve to disturb and

distract. What a secret for Christian living. Is there anything that tempts to anxiety, that threatens to rob us of our spiritual poise and peace? The instructions are: Refuse to keep looking at it, brooding over it, pondering it, mulling it over in your mind until you have cudgelled your brains with it. Look away from it. Look away to Jesus, who is never disturbed, in whom is no suggestion of worry, who Himself faced every test, even the severest, that of the Cross, and was crowned as our Overcomer, who today is our peace.

There is Christian psychology at the basis of this. If we allow ourselves continually to dwell upon troubles, either threatened or actual, it is utterly impossible to maintain a peaceful state of mind and heart. We live under psychological laws that preclude it. So doing, our troubles bore a hole into our gray matter; they burn themselves into our consciousness. Any one can convince himself of this in a very simple, every-day manner. Take the following personal experience. On a certain afternoon, while in the State of Washington, we drove to the woods to gather wild blackberries. Several hours passed pleasantly in the task. Upon returning home we found it necessary to spend the evening sorting and preserving them. When we retired and closed our eyes we still saw blackberries. We had looked at them so contin-

ously, they had registered upon the retina of the mind. They refused to withdraw, and were real to us even though absent. So will it inevitably be, dear reader, with your much brooded over, troublesome circumstances.

But when we play the part of a Christian, the same law works for us. When we fill our eye with Jesus, in whom is peace and strength, when through a life of prayer He has the preeminence and takes precedence over things outward and pressing, we have fixed Him upon the retina of the soul. Then how amazing to discover that things are shorn of their power to disturb.

Turn your eyes upon Jesus,
Look full in His wonderful face;

And the things of earth will grow
strangely dim
In the light of His glory and grace.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee," Isa. 26:3. Here again the original is richer than our rendering. "Perfect peace" is the translation of a Hebraism, literally: peace, peace. It means: Thou wilt keep him in a continuous, uninterrupted experience of peace. Peace, today, peace tomorrow, peace the next day. It is an unbroken flow of the river's current. "O that thou hadst hearkened to My commandments, then had thy peace been as a river,"

Isa. 48:18.

To whom is this experience promised? To him whose circumstances are just right? Never fluctuating? Never troublesome? Never disappointing? No, quite the contrary. To "him whose mind is stayed on Thee," the more because his circumstances threaten to break through upon his peace. It is the same lesson as we were seeing in Hebrews. The secret of life is inward, not outward. If only we will turn our mind trustingly to Him, He can thereby control our inner estate, and the outer will be shorn of power to trouble us. It is psychology, plus Christ.

Hence the appealing exhortation, that should beget in every child of God, for his own satisfaction and that of his Heavenly Father, an earnest, ceaseless life of trustful, mind stayed-upon-Him relationship. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength," Isa. 26:4. In so doing we are simply putting ourselves in the way of having verified to us, His promise of peace, as calm and continuous as the river.

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily, thou shalt be fed. Delight thyself also in the Lord;

and he shall give thee desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil," Ps. 37:1-8. This Psalm encourages the righteous to live a peaceful life, in calm and quiet confidence, though surrounded by the wicked and harassed by their evil deeds. The outcome is certain and assured, read Vs. 9-40. In view of this we are bidden to live victoriously, whatever the present permitted testings, with restful rejoicing in the Lord our God. It pictures the security of the righteous, the insecurity of the wicked, arguing a life of trust.

These verses, quoted above, constitute a brief, beautiful, yet effective sermonette on the subject of worrying. The text is the two words "Fret not." It points out the steps leading to a life that does not worry. These successive steps are found in the emphasized verbs of command and exhortation.

"Fret not." This is one of the clear commands of Scripture, wholly in harmony with the spirit and purpose of God's word throughout.

Presuming that all our readers accept the Bible as their rule of faith and practice, with whom to see it's teaching is forthwith to gladly submit thereto.

Let us question ourselves: Do you steal; Do you lie; Do you swear; Do you drink alcoholic beverages? Instantly and indignant-ly you reply, "Why of course I do not. I am a christian, ordering my life by God's Word. Thus encouraged we ask another question, "Do you worry?" Why do you hesitate, and perhaps falteringly answer, "Well, I'll have to think about that? Why make a distinction, where God's Word makes none?"

You condemn a man for falling into the former sins. Why do you not condemn yourself for the habit of worry? Is it at all conceivable that drunkenness on the part of a fleshly, unregenerate man is as great a sin in the sight of God, as is worrying on the part of His Spirit-born, Spirit-filled believer? Assuredly not.

"Trust in the Lord and do good." You have no time to worry, with a christian's call to service sounding in your ears. Moreover, the two are mutually exclusive. You cannot worry and trust at the same time. Such spiritual acrobatics are as impossible, as for a man to stand on his feet and sit restfully in a chair at one and the same time. The two acts are mutually exclusive. So are fretting ourselves and trusting the

Lord. When we are fretting, we are not trusting; and the reverse is true also. Also worrying, being an indulgence of the flesh, wars against and suppresses the spiritual attitude of trusting.

Sel. from "His Peace."

"THREE IN ONE"

I John 5:7

God the Father, God the Son,
God the Spirit three in One;
Honor, power to thee belong,
For thou art Good, Great and Strong.

Father thou wilt gladly give,
To those who on thee believe;
Nothing good wilt thou withhold,
From the righteous we are told.

Jesus thy Son died for all,
If poor sinners on Him call,
Thou wilt hear for His name's sake,
From the Book their sins all take.
He said the Comforter would come,
Bless and lead me safely Home;
Blessed Spirit fill me now,
Thy best gift on me bestow.

Never let me stray from thee,
Cleanse from sin and keep me free;
All the glory shall be thine,
In my heart forever shine.
Never let me grieve thee more,
Thy great Name I will adore;
Be thou my guide, my hope, my stay,
Till I reach that perfect day.

Sel. by Sister Eileen Broadwater

SEX APPEAL

Why do women dress as they do? There must be a reason for it. Let us quote from the public press in an article from New York recently published. The sole purpose of the style of dress worn by American women of today is sex appeal.

If women dress to appeal to the opposite sex, what right has a woman to object if her "wares" are demanded? We use show windows to tempt people to buy what we have for sale and it seems that women dress in the low vulgar style to tempt men to rob them of the most priceless jewel a woman possesses — her virtue.

When a woman parades the streets in shorts, she invites the gaze of lustful men, causing them to commit adultery in their hearts and often rape is the result of evil dress before men. Neither will a lady dress in mens' clothing.

The fastest toboggan slide the devil has ever placed on the highway of damnation is the vulgar lust-begetting fashions of today and if there is not a halt, hell will have to be enlarged for the drove of society freaks who would prefer "being in style" than to being a woman of high ideals and holy ambitions.

Someone has said that man is to blame for these evil styles of today. If women did not demand them, these styles would soon cease.

Sel. by Shella Stump

THE MYSTERY OF HIS WILL

Hast thou been hungry, child of Mine?

I, too, have needed bread;
For forty days I tasted naught
'Till by the angels fed.
Hast thou been thirsty? On the Cross

I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps the way is weary oft,
Thy feet grow tried, lame;
I wearied when I reached the well,
I suffered just the same:
And when I bore thy heavy Cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak?

Are doubts and fears within?
Remember I was tempted thrice
By this same foe of thine
But he could not resist the Word
Nor conquer pow'r Divine.

When thou art sad and tears fall fast
My heart goes out to thee
For I wept o'er Jerusalem
The place so dear to Me;
And when I came to Lazarus' tomb
I wept, My heart was sore;

I'll comfort thee when thou dost weep,
'Till sorrows all are o'er.

Do hearts prove false when thine is true?

I know the bitter dart;
I was betrayed by one I loved—
I died of broken heart:
I loved My own, they loved Me not—
My heart was lonely, too;
I'll never leave thee, Child of Mine,
My loving heart is true.

Art thou discouraged in thy work?
Doth ministry seem vain?
I ministered 'midst unbelief
'Midst those with greed of gain;
They would not harken to My voice,
But scoffed with one accord
Your labor never is in vain
If done unto the Lord!

Sel. by Sister Brumbaugh

IT MATTERS LITTLE

It matters little where I was born,
Or whether my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of life secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother as plain as I can,
It matters much.

It matters little how long I stay
In this world of sorrow, sin and
care,

Whether in youth I am called away,
Or live till my bones of flesh are
bare;

But whether I do the best I can
To lighten the weight of advers-
ity's touch

On the faded cheek of my fellow
man,

It matters much.

It matters little where be my grave,
If on the land or in the sea;
By purling brooks, or neath stormy
waves,

It matters little or naught to me;
But whether the angel of death
comes down,

And marks my brow with a lov-
ing touch,

As one that shall wear the victor's
crown,

It matters much.

Sel. by Sister Brumbaugh

—O—

At the point where consecration
is entire, perfect trust is spontan-
eous, easy and natural. The deeper
we die in Christ the deeper we live.

—O—

The three great lines of conse-
cration are, to be anything the Lord
wants us to be; to do anything the
Lord wants us to do; to suffer any-
thing the Lord wants us to suffer.
To consent to all these things will-
ingly, without a reservation, is the
perfection of consecration.

NOT FAITHLESS BUT BELIEVING

"For God so loved the world,
that he gave his only begotten Son,
that whosoever believeth in him
should not perish, but have ever-
lasting life," John 3:16. He that
believeth on Him is not condemned.
Whosoever believeth in Him shall
not perish, but have eternal life.
"Jesus saith unto Thomas, because
thou hast seen me, thou hast be-
lieved: blessed are they that have
not seen, and yet have believed,"
John 20:29. For he that cometh
to God must believe that He is,
and that He is a rewarder of them
that diligently seek Him.

"Then said Jesus unto them: Oh
fools, and slow of heart to believe
all that the prophets have spoken,"
John 24:25. "Martha saith unto Je-
sus, Yea Lord, I believe that thou
art the Christ, the Son of God,
which should come into the world,"
John 11:27. "His disciples remem-
bered that he had said unto them:
and they believed the scripture and
the word which Jesus had said,"
John 2:22. Jesus came for a wit-
ness of the light, that all men might
believe. "Have any of the rulers,
or of the Pharisees believed on
him," John 7:48. All that believed
were justified.

"For Christ is the end of the law
for righteousness to every one that
believeth," Rom. 10:4. Yet many
believers still trust in the law. V.

9-11, "If thou shall confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." Jesus appeared unto the eleven disciples and upbraided or censured them, for their unbelief and hardness of heart. He said unto them, Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

"Jesus answered; Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again," John 3:57. This is strong language used by our Lord. "And what agreement hath the temple of God with idols: for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you," 2 Cor. 6:16-17. This means

a separation from the corruption, worldly lusts, all kinds of evil doings and then ye shall be My sons and daughters, saith the Lord.

In Acts 16 the jailer asked, Sirs What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. And he was baptized and all of his house. And he rejoiced, believing in God, with all his house. "For what is a man advantaged, if he gain the whole world, and lose his own soul, or be cast away?" Luke 9:25. What shall a man give in exchange for his soul? Though we be heavy laden, and burdened with care: His grace is still sufficient. Keep on believing until the end, dear readers.

Your brother in the Lord,

Wm. N. Kinsley
Hartville, Ohio.

SUNDAY SCHOOL LESSONS FOR AUGUST 1966

PRIMARY LESSONS

Aug. 7—A Man and Woman Who Were Kind to Elisha. II Kings 4:8-17.

Aug. 14 — The Good Samaritan Was Kind. Luke 10:30-37.

Aug. 21—Being Sorry When We Do Wrong. Gen. 2:8-10, 16-17, 3:1-24.

Aug. 28—Loving Jesus, Our Saviour. John 3:1-17.

ADULT LESSONS

Aug. 7—God Blesses Isaac. Gen.

26:1-35.

1—Will we receive a greater blessing from God if we choose a pathway of life that will not conflict with men when material things are at stake?

Aug. 14—Deception. Gen. 27:1-30.

1—From whom did Rebekah receive inspiration to deceive Isaac?

Aug. 21—Jacob Flees for His Life. Gen. 27:30-46.

1—Was Jacob already beginning to pay the price for deceit?

Aug. 28 — Jacob's Vision and Dream. Gen. 28:1-22.

1—Was this the first that Jacob began to fathom the greatness of God?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR AUGUST 1966

UNFAITHFULNESS

Memory verse, Mark 14:37, "And he cometh and findeth them sleeping, and said unto Peter, Simon, sleepest thou? Could not thou watch one hour."

Mon. 1—Psa. 78:54-68.

Tues. 2—Ezek. 20:18-29.

Wed. 3—Gen. 6:1-13.

Thurs. 4—Deut. 9:1-20.

Fri. 5—Tim. 4:1-16.

Sat. 6—II Peter 2:1-22.

Memory verse, II Thess. 2:3, "Let no man deceive you by any means: for that day shall not come except there come a falling

away first, and that man of sin be revealed, the son of perdition."

Sun. 7—Jer. 8:1-22.

Mon. 8—Deut. 9:1-29.

Tues. 9—Deut. 29:1-29.

Wed. 10—I Sam. 8:1-22.

Thurs. 11—II Kings 17:1-18.

Fri. 12—II Kings 21:1-26.

Sat. 13—Rom. 1:18-32.

Memory verse, Eph. 4:18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Sun. 14—I Cor. 10:1-12.

Mon. 15—I Tim. 4:1-16.

Tues. 16—Titus 1:1-16.

Wed. 17—Heb. 3:1-19.

Thurs. 18—James 1:1-27.

Fri. 19—II Peter 2:1-22.

Sat. 20—II Tim. 4:1-8.

Memory verse, Phil. 2:21, "For all seek their own, not the things which are Jesus Christ."

Sun. 21—II Peter 3:1-18.

Mon. 22—II Thess. 2:1-17.

Tues. 23—Jude 1:1-25.

Wed. 24—Rev. 2:1-29.

Thurs. 25—Jer. 11:1-12.

Fri. 26—Jer. 15:1-21.

Sat. 27—Jer. 44:1-22.

Memory verse, II Thess. 2:12, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Sun. 28—Amos 9:1-15.

Mon. 29—Zeph. 1:1-18.

Tues. 30—Acts 7:1-60.

Wed. 31—Rom. 10:1-21.

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No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BLESSED IS THE MAN THAT ENDURETH TEMPTATION

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death," Jas. 1:13-15. God is not tempted with evil and neither does He tempt others. It is even dangerous to blame our shortcomings upon others or upon circumstances about us.

When we are tried by temptations we are made to feel our lack and thus may be made to feel our need of calling upon God for the wisdom we need. This asking of God requires faith in God. Those who pray without faith are like a tossing wave of the sea that has no stability. One without a single purpose cannot receive anything of the Lord. "If we confess our sins, he is faithful and just to forgive us

our sins, and to cleanse us from all unrighteousness," 1 John 1:9.

Yielding to temptations does not relieve an individual, but rather they lead to more and more evil and finally result as our text tells us "bringeth forth death." The thought of being "drawn away" is as by a compelling force. Unless we fight against temptation it will overcome us. Stop the beginnings of sin or else all the evil it produces will be wholly against us. God has no hand in our sin, neither does He have any pleasure in our death.

A man who endures temptation is blessed and in due time shall inherit the crown of life promised to those who love God. We should not attribute our temptations and trials to God, for He does not tempt any man to do evil and is not tempted to evil Himself. God has begotten us to be His children through His Word of truth, the Holy Bible, making us the nature of His first fruits.

"My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience,"

Jas. 1:2-3. Patience is an aid to the solution of all problems. This thought is not commended for deliberately walking into temptation, for we are to "abstain from all appearance of evil." However, if we fall into temptation, while pursuing our Christian duties, take it joyfully. We are to be especially commended if we take temptation patiently and endure it, rather than becoming a victim of it. Our trials and problems may be of many and different kinds, and therefore we have need to "put on the whole armour of God."

A sad and discouraged state of mind would lead us to faint under our trials. It is always an advantage to make the best of problems and then they are easier and more quickly conquered. "Count it all joy" is even a better attitude than just taking temptations in a calm manner. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty," Job 5:17.

God is the source of all our blessings and is ready to give what we need to meet all our trials and temptations. We have received a position as Christian children through His regenerating power. The believer's regeneration is the highest example of nothing but good, proceeding from God. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you

to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," 1 Cor. 10:13.

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IMPORTANCE OF BAPTISM

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I believe this is one of the most neglected subjects or ordinances that we find in God's Word. With so many ideas or theories that are prevalent in the world today, concerning baptism, we see very little or no teaching on the subject. Preachers today will hold revival meetings for weeks and the subject of baptism is never mentioned, if it is they will teach that it is not important. Even in our own church there is a certain amount of unconcern or lack of teaching on the subject of baptism. I believe that is the reason the mother church is where it is today, because they failed to preach the doctrines set forth in the Bible.

I would like to bring out what some of the critics on the subject say about the question. First, we hear that baptism does not save, this is the one most often heard. We can just as truthfully say, that faith does not save, or that repentance does not save, or that grace does not save. Why do they say this about baptism, it is because they believe it is not necessary, or that man is saved before he is

baptized.

This brings us to the question, What is baptism for? Seems to me that Peter answers that question very plain in Acts 2:38, when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here Peter states it is for the remission of sins. If that be true and I believe it is, then there can be no salvation before our sins are remitted. Plain indeed. You find no where in history that man taught salvation before baptism, until after the reformation, so this teaching is a modern theory. Paul says in Rom. 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." John tells us that the blood of Jesus Christ cleanses us from all sins, 1 John 1:7. We know that Christ shed His blood in His death, then unless we are baptized into His death, the blood of Christ can't cleanse us, because we haven't come into contact with His blood.

Some have asked the question, How can water cleanse us from our sins? How did the water at the pool of Siloam, open the eyes of the blind man, that Jesus anointed the eyes of and then told him to go wash? How did the water in the Jordan River cleanse the leper, Namaan, when the prophet told him to go and dip himself seven times? This man was cleansed when he came up the seventh time and not

before. How were they cleansed? The answer is by obedience. Jesus, in Matt. 28:19-20, teaches us to immerse three times in baptism, and we have no assurance of being saved until we meet the conditions He has given to us.

Jesus in Mark 16:16 says, "He that believeth and is baptized shall be saved." Make no mistake, Jesus here plainly puts salvation after baptism, and not before. John 3:5, Jesus again says, "Verily, verily, I say unto thee, except a man be born of the water and the Spirit, he cannot enter into the kingdom of heaven." Here Jesus puts the water before the Spirit, just as Peter on the day of Pentecost. put baptism before the gift of the Spirit, and I believe we should leave where God's Word put it.

Which is the most important, faith, repentance, or baptism? I don't believe we can truthfully say any one is more important in the plan of redemption than the other. It takes them all to complete the conditions of pardon as found in the Bible. There is not a single record of conversion found in Acts of the Apostles, where baptism is not mentioned. This shows us the importance the apostles attached to baptism. Man cannot be saved unless he has been baptized, any more than he can be saved if he doesn't believe in the Lord Jesus.

W. E. Bashor

Turlock, Calif.

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THE CHRIST OF THE BIBLE

In this message we wish to establish the fact of the humanity as well as the Deity of Christ. Our text is taken from Matt. 22:41-42, which reads as follows, "While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, the son of David." There is much in the Bible concerning the Christ. He was the son of David (by ancestry), a son of woman. The apostle Paul makes a clear statement concerning the identity of a "Virgin Birth." Gal. 4:4-5, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem

them that were under the law, that we might receive the adoption of sons." These words clearly show the humanity as well as the Deity of the Son of God.

"He was made under the law of Moses." He was promised to Israel, as a "prophet." Deut. 18:9, 15, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations." Ver. 15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "A prophet like Moses, a son of David," "a child of a virgin." Isa. 7:13-14, "And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name "Immanuel," which means, God with us." At this point we are aware how that liberalists and modernists have changed our "King James version of the Bible" to read, "a young woman shall conceive and bear a son." Why do they do this? Seemingly to destroy the Divinity of Christ.

Christ was fashioned as a (fleshly) man, though He was God, in "Spirit." Col. 1:15, "Who is the image of the invisible God, the first-born of every creature," God is a

Spirit, also . . . the Lord is that Spirit, Jno. 4:24, 2 Cor. 3:17. "In whom we have redemption through his blood, even the forgiveness of sins," verse 14. Paul says, "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8. Also, in Rom. 8:3, we have the assurance that Christ had both the characteristics of Deity and humanity. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Also, Jno. 1:14, "And the Word was made flesh and dwelt among us," etc.

At this point we are minded of the account of St. Luke, concerning the birth of this child, the Christ. Luke 2:3-7, "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David); to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she

should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." "What think ye of Christ? Whose Son is he?", Jesus testified of Himself. Jno. 5:45-46, when He came and began to set up His Spiritual Kingdom, He uttered to His hearers these words, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me." For all this, liberalists say the writings of Moses are a myth.

There is no doubt that Christ was born of the "virgin Mary," a virgin in Bethlehem. For the account of angels, appearing to shepherds in the fields, and of wise men going to see the child, a star which stood over the manger, the offering of "gold, frankincense, and myrrh" . . . all of these make the birth of Jesus a beautiful story, an astounding fact in this world. For all this modernists, liberalists, the new neutralists do not believe in the "virgin birth" of Christ. They argue that the story of the miraculous conception of our Lord is legendary.

Jesus worked many miracles, while here in the world. He even raised the dead. He arose from the dead Himself and ascended into heaven. Acts 1:10-11, "And while

they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into the heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Christ entering into this world, and His leaving this world, were both in a miraculous way. See the little innocent Babe in a manger, see Him ascend into heaven.

He has promised to come again to this world. Jno. 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also." We do not, we cannot doubt these narratives. We believe in the inspiration and inerrancy of the "Word of God," and the "Word of God" categorically affirms them. "Christ is the son of David," He is also David's Lord and his God. Isaiah the Prophet says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear

of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears," Isa. 11:1-3.

"Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was" Jno. 7:42. These were the words of some, concerning Christ's coming into the world, and in verse 41, "Others said, This is the Christ. But some said, Shall Christ come out of Galilee?" This shows that there was a division among the people before the Holy Scriptures were ever written. It was held by some, that the human body of Jesus was a phantom, that the Son of God did not really come in the flesh, that He only appeared to do so. This was the spirit of anti-Christ, 2 Jno. 7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

2 Thess. 2:7, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." This also shows that the spirit of anti-christ was in the world in Paul's day, and will remain here until the "man-of-sin" (antichrist), be taken out of the way. Note: This does not say taken away, but "taken out of the way." Also note: 2 Jno. 2:18-19, "Little children, it is the last

time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us."

Some of the Jewish Christians, of the early Church, held that Jesus was a man who was adopted as the Son of God when the Spirit descended on Him at His baptism. Hence, all the antichrists do not live in our day.

"Cerinthus," who lived at the end of the first century, held that Christ was a heavenly aeon, or emanation who descended on Jesus at His baptism, and fitted Him for His Messianic vocation, and left Him before His crucifixion, since the heavenly Christ could not suffer. Bible readers know how unscriptural was his theory, or philosophy. The early Church looked upon these interpretations as rank heresies. Nevertheless they had to grapple with such problems.

The Gospel of St. John was written partly that they, as well as we, be able to refute such heresies. Paul taught us, Phil. 2:6-8, "Who, being in the form of God," as quoted above, "was found in fashion as a man." etc. These phrases assert His true manhood. He not only took the nature of a servant, but

also, the outward likeness of man.

In part two we shall continue our study of His nature and likeness, if it be God's Will.

(To be continued.)

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

NEWS ITEMS

REVIVAL MEETINGS

Shrewsbury, Pa.—July 31 to Aug. 14.

Pleasant Ridge, Ohio—Aug. 7 to 21.

Torreón Navajo Mission—Aug. 14 to 21.

Waynesboro, Pa.—Aug. 14 to 28.

Antioch, W. Va.—Aug. 19 to 28.

Bethel, Pa.—Aug. 21 to Sept. 4.

Plevna, Ind.—Oct. 3 to 15.

CUBA, NEW MEXICO

The Lord willing, the Torreón Navajo Mission plans to hold a series of meetings beginning Aug. 14 through Aug. 21. Services will begin at 7 P. M. each evening throughout. We give a hearty invitation for one and all to come, to worship and fellowship with us during this time. Bro. Galen Litfin will be the evangelist.

David L. Skiles, Cor.

BETHEL, PA.

The Lord willing, the Bethel congregation will hold a two-week revival meeting, starting Aug. 21 through Sept. 4. Bro. Edward Johnson of West Fulton, Ohio, will

be the evangelist. Pray for these meetings and come and enjoy them with us.

Sister Darlene Longenecker, Cor.

GOSHEN, IND.

The Goshen congregation has set their Harvest Meeting date for Sunday, Sept. 4.

PLEVNA, IND.

The Plevna congregation met in quarterly Council May 14. After singing hymn 401, Eld. Paul Blocher opened the meeting with Romans 5, appropriate remarks and prayer. Our Elder, Vern Hostetler, then took charge of the meeting.

It was decided to have our Harvest meeting Sept. 11, the Lord willing, with Bro. Dean St. John as speaker. It was also decided to have our Communion Oct. 15, at the close of our two-weeks meeting.

Elders Edward Johnson and Paul Blocher being present, Bro. Harley Rush and Bro. Walter Bird were ordained to the Eldership and with their companions received by the congregation. Hymn No. 670 was sung and Bro. Levi Miller led in closing prayer. A hearty invitation is extended to all who can to come and enjoy these services with us.

Sister Mary Borton, Cor.

Strandgade 7 A
Frederiksvaerk,
Denmark

THE DENMARK LETTER

I shall write about some of the

customs and practices of the people of Denmark, Norway and Sweden, apart from their form of worship. As stated in a former article, these people are very considerate and given to much hospitality. Nearly every home has a tall flag pole, such as we used to see at our country schools in America.

When you visit a home for the first time, as you approach the home you will see the flag at half-mast. That is a sign you are welcome. Immediately upon opening the door, you are greeted with the word, *welcome*. From then on you feel like one of their family, and they treat you as such. If you are there for a meal, quite often on the table will be one or two small American flags. This is another token of welcome.

We were told that when there is a death in a home, they will fly the flag at half-mast. Neighbors in the community will fly their flag the same way, indicating mourning and sympathy. In their homes they have many, many pictures on their walls. They have many, many flowers and plants in their windows. Fragrant bouquets are the adornment of every table.

It matters not how big a meal you may have eaten in their home, and it matters not the hour you leave, you are served cake, cookies or some type of baked goods and coffee, just before departure. You must eat, for the host would not

like it if you did not.

We were out for a drive one evening and I suggested a home that we might go to visit. I was told that the Danish people do not go visiting, only on an invitation. It is much the practice that when you are invited to some home, you take them a small gift: flowers, candy or some token of appreciation.

Upon entering a home, if they have children, from the very youngest to the oldest, each of them will give a hearty handshake and a big bow. They are taught courtesy very, very young. The blessing is always asked before a meal. Oftentimes, after the meal thanks are given, either by prayer or by singing. Then each guests thanks the host for the meal.

Bread, butter, jam and jellies are not served with the meal. Neither is coffee served. After the meal, and most times in another room, coffee and dessert are served.

Most of the automobiles in Denmark are small compacts. There are, without overstating, many, many bicycles. Whole families will travel together by bicycle. There are many motor bikes and many motorcycles.

Few housewives do any baking. Every village, town and city has many small bakeries. They supply all pastry and bread. Oftentimes one has to stand in line to buy rolls or bread. All is baked at night and is oven fresh, ready for the market

every morning.

Their stores and shops are not large. In Copenhagen, there are large department stores. But most of the cities are comprised of independent merchants whose shops are small by our standard. They have a few grocery chains. Their stores are all over Denmark. Shell, Standard Oil, Texaco and Moboil are common service stations all over Denmark, Norway and Sweden.

It is very difficult to bring to the people in Denmark any other form of worship but the State Church, which is Lutheran. I reported in a previous article that one evening some Lutheran neighbors were to our services. They stated that they enjoyed the services. But, their Lutheran preacher said they should not attend our services. While they live at the house next door, they have not been back to church.

The above are a few of the practices we observe here. I thought they might be interesting to the reader. Our true purpose in being here is the Spiritual. We are here to spread God's Word. The longer we are here, the more we see the need of your prayers in America in our every behalf. Do not forget to pray. "The Lord watch between us and thee when we are absent one from another," Gen. 31:49.

Bro. Paul R. Myers

To all the dear Brethren and Sisters in the Dunkard Brethren

church, Greetings in Jesus' name:

Many thanks to all the Brethren and Sisters in the Dunkard Brethren church for your many letters of greeting to Bro. and Sister Paul R. Myers, to Bro. and Sister Millard Haldeman, to Sister Hanni and myself and to all the Assembly.

I thank all the members for sending me several copies of the Bible Monitor. I thank the General Conference for their letter of Greeting and I thank God for the report of a very good Conference. We thank the Lord for the services of Bro. Paul R. Myers and Bro. Millard Haldeman, in and to our Assembly.

We are all planning to go to Schwarzenau, Germany, soon, to meet the people there. Pray for all of us who are laboring in Denmark for God's peace. Your brother,

Johannes Hansen Thalbitzer

TANEYTOWN, MD.

The members of the Walnut Grove congregation have again had the blessed privilege of gathering for a series of revival efforts. Our evangelist, Bro. Paul Hartz, Jr., gave us much food for thought as he labored among us. He brought us many Scriptures, proving that there is a Hell to shun and a Heaven to gain. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:2-3. Our

brother tried to warn us of the evils that will keep us from Heaven. He tried to show us that if we have any sin in our lives, that is not repented of and confessed, it will keep us from entering in at the blessed portals, for no sin can enter there.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy," Prov. 28:13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:9. "For there is nothing hid, which shall not be manifested; neither is there anything kept secret, but that it should come abroad," Mark 4:22. So we learned it is up to each of us to decide where we will spend eternity. "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip," Heb. 2:1.

The word hath gone forth. Our brother has done his part, now it is up to us to be doers of the Word and not hearers only. For we have a part to do also. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," 2 Tim. 2:15. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man," Ecc. 12:13.

May the Lord greatly bless Bro.

and Sister Hartz with His choicest blessings, for the effort he put forth while here and the sacrifices they made to be with us. While there were no souls added to the church at this time, our prayer is that each one who heard the Word may have been blessed and drawn closer to their Lord and Master. We would remember Bro. Hartz and also the other brethren as they go forth to other parts of God's vineyard. Whether they be far or near, may the Lord give to each of them strength, both physically and spiritually, to carry on the work before them.

May the Holy Spirit speak through each of His workers, that many souls may be saved while time lasts. We would also remember the home ministers in each congregation, who faithfully labor from Sunday to Sunday to proclaim the Gospel. We thank each one who attended these meetings and those who could not be with us but remembered us in prayer. We invite you to worship with us whenever you can.

Sister Ruthanna Sauerwein, Cor.

THANKS

I want to thank each and everyone for the lovely cards and gifts I received while I was in the hospital and at home. I really appreciated them. All I can say is, Thank you and may God bless each one of you.

Sister Janet Cease

MARRIAGE

Sister Judith Ann Stump, daughter of Mr. and Mrs. Russell Stump, R. 6, York, Pa., and Bro. Jerre Lee Longenecker, son of Bro. and Sister George H. Longenecker, R. 1, Bernville, Pa., were united in marriage on June 18, 1966. Bro. Harold Martin performed the ceremony at the Pleasant Hill Church of the Brethren, Spring Grove, Pa. They are now residing at R. 1, Bethel, Pa.

TAKE NOTE

Because of a vacancy on the Civilian Service Board of the Dunkard Brethren Church, I have been elected to fill the vacancy, as the Chairman and Executive Secretary.

While many congregations have efficient counsellors and their prospective registrants are well advised, I believe there are those, especially in some isolated sections, who would appreciate and find helpful a few articles, in the "BIBLE MONITOR," relating to the procedure when having reached the age of eighteen. As none evade registration, it is well that Brethren look forward, know what is expected, and be ready to meet the necessity.

Future Bible Monitors will have items of interest. Look for Article I. Take note — Read — Clip — File for future use.

Ray S. Shank, Exec. Secy.

201 W. Coover St.

Mechanicburg, Pa. 17055

MISSION BOARD FUNDS

Please make all checks to the new
Treasurer — Ora Skiles, 3623
Toomes Rd., Modesto, Cal. 95350.

MACEDONIA

How we rejoice when we hear the message, A minister is coming to preach the Word for you. I believe God gives a special grace to those, who answer His call to "feed my sheep," whether it be at home or abroad. South Fulton congregation gratefully acknowledges this blessing. On December 12, Bro. and Sister Herbert Parker answered that call. Bro. Parker earnestly urged us to prayerfully receive the spiritual food, that we might grow in the knowledge of Christ.

**"WHAT THINK YE OF
CHRIST"?**

Quote: There are many thoughts concerning the Christ. In one printed article the Supreme Court ruled that prayer and Bible reading, is not to be done in educational institutions. The familiar Christmas Carols are to omit the name of Christ.

Jesus wanted to know who people thought He was? Some thought He was Jeremias or a prophet, Matt. 16:14. Not one said He was the Christ, only Peter said, "Thou art the Christ." When Jesus was born many religious thinking people were interested in the coming of the Messiah, at a time of high

taxes and government power over them.

The leaders of the government were also concerned about the prophesied Messiah. Except, they were concerned about losing power as a Nation. One thought for us to remember, in the words spoken to Mary, "Thou art highly favored." Why? because her thinking was upon God.

The Judean shepherds **heard the** most beautiful music ever known to man. They went at once to the city and beheld what they had heard the Angels tell. They returned and told whoever they met, about the wonderful message of peace and goodwill.

The thoughts of the wise men were upon God. They were concerned about the land of Judea and the things prophesied to come to pass there. They were **looking up** and saw the guiding star. In spite of the many miles they had to travel, they wanted to see the Christ child, distance meant nothing to them. Their desire to see the **Child** overcame all discomforts. As thy beheld Him, they gave Him the choicest and most precious gifts. Those gifts were accepted.

I believe, as Joseph talked to those wise men, that he **told them** what God had said. I feel that they believed this tiny babe was Christ the Saviour of mankind. After worshipping Him, God's voice told them to choose another way to re-

turn home. Instead of returning by the way of king Herod. Are we willing to change our way of life in order to follow Jesus?

What think ye of Christ? Anna, the prophetess, waited long to see her Redeemer. Patiently, faithfully, she prayed. When she saw the young child she, "Gave thanks unto the Lord." Like the shepherds, she spoke about Him to all those who were waiting for the redemption of Jerusalem.

Just and devout Simeon also waited for the consolation of Israel. He had been promised life until he had seen his Lord's Christ. With the Holy babe in his arms he blessed God and said, "Now lettest thy servant depart in peace, according to thy word."

The wise men, the shepherds, Anna and Simeon glorifying God because they had seen Israel's redemption. The people of God are always people who 'look up'. What does the world think of Jesus today? Today there is an element saying to the young generation, Forget the name of Jesus and forget the idea of God. Unbelief is certainly a sin which doth so easily beset us.

Friends are we thinking of God today? Men are thinking of the things happening in the Holy Land. They are sure the world has the means to destroy all plant life, all animal life, and all people upon the earth. They are not thinking of God. We have people who make no re-

ligious profession who say, A divine change is about to take place upon the earth, there is still an unseen fear of His power.

Some say, Jesus was a good man with miraculous power to heal. Jesus said, "Whom say ye that I am"? Suppose He was standing now in our midst? but He is an unseen guest, He is here in Spirit. What think ye of Christ? Jesus was often in the home of Mary and Martha. Martha thought it was important to entertain Him. Are we thinking of Him only to entertain Him?

I believe that Judas was a wonderful speaker and teacher. But he had an aim in his head, instead of in his soul. That aim was to get money. The thirty pieces of silver he received in the betrayal is equivalent to an ancient law that says, "The master shall be given thirty shekels of silver, if an ox push a manservant or a maidservant," Ex. 21:32.

Is Jesus profitable to you financially or spiritually? Like Judas, Do we think only of the silver in our religion? Many people think good things of Christ but that is not enough. He is not a reality in their life. These same people would fly into a rage at a person who spoke disrespectfully of Jesus, yet they do not do what He tells them to do. What do we say of Him? When we think, we speak or act. Is our thinking right in order that we may speak right? Peter said,

"Thou art the Christ," what are we saying?

Mary was much concerned about her new Son. She said, "My soul doth magnify the Lord." Why? because she knew Him, She realized His purpose and how precious He was. At the wedding at Cana, she said, "What He saith unto thee, do it." Why did she say this? Because she trusted Him. She knew that whatever He said, would come to pass. Do we say things about Jesus as though we knew them to be true? "Hear ye Him," God said.

Paul said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Can you face your fellowmen and say, "What He saith, Do it?" Is He precious to you? The Bible says to him that believeth, He is precious. Do we have as close a feeling to Him, as our Redeemer, as His mother did? Do we think He is precious, because He gave His blood, redeemed us and brought peace with God to us? He not only forgave our past sins but is also still interceding for us, with the Father.

Do we seek first His Kingdom and His righteousness? There is a righteousness in the world today that is not of God. Do we want to know God, who sent His Son unto us? Does the power of the resurrection mean much to us? Paul asked, "What will ye have me to

do? He meant it and carried out carefully the instructions that were given unto him.

In John 6:67 Jesus said, "Will ye also go away?" Peter answered, "Thou hast the words of eternal life. To whom shall we go?" Do we feel this way? Peter said, We are sure you are the Son of God. Are you and I certain that He is the Son of God? We are living in a time when we must be certain Jesus is the Son of God. There is much teaching that He was only claiming such, that He was only a good man.

Jesus said, He is coming back again. Do you believe that? Is He utmost in your life? God said, "This is my beloved Son." Are we beloved in God? If we want to be beloved in God, we must take Him into our life. Gal. 2:20 Paul says, "It is no more I that live, but Christ living in me." It is revealing to read about Paul's sufferings. We know nothing about such suffering, but we may soon, if we are true to our Lord. A rule that we could not worship, at this church or that home, would be a great affliction to each of us.

Christ wants a home in our soul and our life. Do we keep our temple pure and holy? Blessed are the pure in heart. There is no better place that God can reveal Himself to us, than in the Scriptures. Paul found the Scripture life to be a beautiful life. When Peter said, "Thou

art the Christ," Jesus answered, "Blessed art thou. Flesh hath not revealed it unto thee, but my Father," Matt 16:17. As we think of Him being in our presence, Can we see Him?

Can people see Christ living in us, as a token of God's love to us? In that little town of Antioch, the disciples were called christians. Why? because by their talk, actions and work one could tell they had been associated with Jesus. Can people tell by our work, our conversation, the way we dress, the places we go, that we are the friends of Jesus?

We need not fear man or laws of the land if we are highly favored of God. When we are molded after the Will of God, people will see we are different, a peculiar people. We need not fear things coming to pass, if we have in us Christ as our hope of Glory. Listen to what He says, "There are many mansions in Heaven, I go to prepare a place for you. I will come again and receive you, I am the way, the truth and the life," John 14:2, 3, 6.

Are we rightly thinking of Him as our only hope of Glory? Each person ask himself, Is Christ living in Me? To be a christian indeed is to believe Jesus is the Christ and to act accordingly. May God add His blessings.

Sister Elta K. Blythe

822 W. Calhoun, Macomb, Ill.

LIVING WITHOUT WORRYING

Part III

"Delight thyself also in the Lord." Do not remain on the dead level of duty, merely endeavoring to avoid worry because it is wrong. Here is an antidote for it, a delightful one at that. Set your mind and heart upon the Lord, to delight in Him and His dealings with you. Two things will follow: Not only will you feel no provocation to worry, but you will enable the Lord to "give thee the desires of thine heart." This is a glorious step in advance. We are well on the road to heart-ease. We have taken higher ground.

"Commit thy way unto the Lord." As the former command cares for our inner estate, so this command fully covers our outer estate. Whatever the circumstance, as we commit it to Him, and trust Him, He accepts our case and sets to work.

He will bring it to pass. How wonderful, how reassuring. The particular promise is for days, when we are misjudged and our good name is at stake. Such days drive us to our knees, to a trustful life of prayer. When scandal and abuse are abroad and our reputation is assailed, this is preeminently the place in God's Word to which we should turn. Put the finger of faith upon Ps. 37:5-6 and live in it.

The inner calm of quiet committal will be followed by a gracious outer stilling of the storm.

"Rest in the Lord, and wait patiently for Him." Let us see how reasonable, and wholly possible this exhortation is at this point. For our inner need we have learned to delight ourselves in the Lord, now we can rest in Him. For our outer need, we have definitely committed our way to Him and He is working; we can patiently wait for Him and His time of full deliverance.

"Fret not, fret not." We have reached the end of our sermon. It concludes with a double reiteration of the text, "Fret not." Step by step it has led us into the life that does not worry, the life that feels itself free from the proneness to worry. It is the life of peace and rest; from it we have no desire to descend to our former low, noxious level.

Having highly resolved, trusting in Him for strength, henceforth, as a matter of christian principle and privilege, to so abide in Him as to leave no room in our lives for sinful, Christ-dishonoring worry, He meets us in this resolve and pours His own heaven-sent peace into mind and heart. In this abiding answer to our trust, we are kept.

Three practical considerations and the story is told:

First, A life of prayer, the consistent and constant laying hold of God through His Word, rather than a spasmodic, haphazard effort

to meet the exigencies of our case as some special need arises, is the only way whereby we can let the peace of Christ rule in our hearts, even that experience of peace to which we are called, Col. 3:15.

Second, To stop short of attaining this peace is to threaten our whole spiritual life with failure. Worry sends off deadly gases destructive to faith. Prayer cannot mount on wings of faith when the clouds of fretful doubt obscure the Father's face. To be victorious in daily living we must leave behind the 'plains of worry' and press on to the citadel of Peace.

Third, This done, peace is by no means the only resultant in the life. Peace never comes to us alone; she has sister-graces. The gains are many. In excluding worry, we have pleased the Lord and opened our hearts to His unhindered operation. A Spirit-filled life is unfolding to us. What will He not work in us? Not alone peace, for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance", Gal. 5:22-23.

A life of peace is the loosing of the power of God in the soul that is possessed by it. It's possibilities are limitless: "For it is God which worketh in you both to will and to do of his good pleasure," Phil. 2:13. It means a life more and more approaching, even here, the likeness to which we are destined over

there. May our God create in us such cravings for peace, for power to overcome, for holy, victorious living, as shall constrain us to seek new paths of daily devotedness.

Did we intimate that the story was ended? No, His pathway of peace leads beyond the vale, unbroken, into the Eternal City, into the Father's heart. If in this life only we have peace in Christ, to find it fading before the approaching presence of death, this were to suffer shameful defeat. But oh, His abundant grace provides.

Peace for the future. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:1-3.

The most certain experience of life is death. In all history but two have escaped. Every hour, so we are told, one hundred thousand succumb. An allowance of twenty-five sorrowing for each, through a period of only four days, say, in which grief grips the heart. This means an army of a million earth-dwellers mourning, somewhere, all the while.

The one and only way of victory is the Christian faith, with its view of the beyond. Says Jesus to all who trust Him, "Let not your heart be

troubled." Then follows the depicting of the homeland, the place He has gone to prepare, with the purpose of gathering us there into His presence "that where I am, there ye may be also."

Dear reader, have you lost loved ones? Remember that He loved them too, and in His love longed to have them with Him. Then reflect upon His prayer of love: "Father, I will that they also, whom thou hast given Me, be with Me," John 17:24. Since their home-going brought the answer to His prayer, and since they are now beholding His glory, what peace concerning them should possess your heart.

The apostle Paul confirms us in this peace by reminding that "to be absent from the body, and to be present with the Lord," 2 Cor. 5:8. At Home, what an end to earth's pilgrimage. Not a mere place, but Home, because there are the Father, the dear ones we love, and the Dearest of all our Saviour.

Nor yet dare we look only to the future to read the meaning of His hand thus upon us. The dark and difficult days, these are brimful with purposed blessing for the present. Sorrow, sickness, suffering, separation: these are His agents to circumscribe the heart and set it free to rest in Him. Even the storm ministers peace when the heart is opened to hear His whispers, "Come ye blessed of my Father".

Not until each loom is silent,
 And the shuttles cease to fly.
 Will God unroll the pattern
 And explain the reason why.
 The dark threads are as needful
 In the Weaver's skillful hand.
 As the threads of gold and silver
 For the pattern which He
 planned.

Peace abides with the man who,
 not questionong nor fretfully pry-
 ing into God's purpose, confidently
 accounts each circumstance to be
 one of His "all things" that "we
 know work together for good to
 them that love Him." As a daily
 purveyor of peace this motto should
 hang on the wall of every heart.

Our life is like the dial of a clock.
 The hands are God's hands passing
 over and over again. The short
 hand, the hand of discipline; the
 long hand, the hand of mercy.
 Slowly and surely the hand of dis-
 cipline must pass, and God speaks
 at each stroke; but over and over
 passes the hand of mercy, shower-
 ing down sixty-fold of blessing for
 each stroke of discipline or trial.
 Ah, both hands are fastened to one
 secure pivot, the great unchanging
 heart of a God of Love.

Sel. from His Peace.

The Bible promises no loaves to
 the loafer.

Those who marry under God's
 direction will never need a divorce.

THE MOST VALUABLE ANTIQUE

Dealing in antiques has become
 something more than a mere fad; it
 has become a great business. Age,
 together with rare pattern and fine
 preservation, combine to make the
 article of high value.

The Bible is a Religious Antique

This book must be the foundation
 of our faith because it contains
 the words of the Ancient of Days,
 Dan. 7:22. It must be enduring, for
 we have the plain declaration:
 "Heaven and earth shall pass
 away, but my words shall not pass
 away," Matt. 24:35.

The Bible reveals the fact that
 religion must center around faith
 in the Ancient of Days. Gen 1:1,
 "In the beginning God." God,
 Christ and the Holy Spirit; back of
 this we cannot go, and here our
 faith must rest.

There has been an ancient com-
 panionship with the Ancient of
 Days. God talked with Adam and
 Eve. Enoch walked with God. God
 spoke to Moses face to face. God in
 the person of Jesus Christ lived in
 close association with His disciples
 and has dwelt in the hearts of mul-
 titudes of His disciples ever since.

Jeremiah the prophet urges us to
 avail ourselves of another antique.
 "Ask for the old paths, . . . and walk
 in them," Jer. 6:16. We must build
 the structure of our life on the sure
 foundation, one that has stood the

test of centuries. "Other foundation can no man lay, than that is laid, which is Jesus Christ," I Cor. 3:11.

Faith must be built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2:20. We must believe the old, old story of Jesus and His love. We must accept the message of the old Gospel. If any man preach any other Gospel, let him be accursed, Gal. 1:8. A crucified and a risen Christ is the world's only hope.

We must trust in the Ancient Provider: the God of Elijah, Israel and Paul. He is not only a God to be worshiped as a Supreme Being, but one to be trusted as a loving heavenly Father, interested in the welfare of His children. Jesus taught this in His sermon on the mount when He said: "Your heavenly Father knoweth that ye have need of all these things," Matt. 6:32. And when He taught His disciples to pray, He said, "Give us this day our daily bread," Matt. 6:11. Paul encouraged such a belief when he wrote: "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

The belief in an ancient adversary must also be clung to—one who sometimes appears as "an angel of light," (II Cor. 11:14; cp. I Pet. 5:8). He is the enemy of truth, seeking to turn away souls from the old faith, to gloss over the old

Gospel, to present a modernistic religion to appeal to those who desire some sort of religion that will claim to be able to give them the crown without the necessity of bearing the cross, John 8:44.

Our methods change. God's methods never change. It has pleased God to ordain the method or system of preaching, as a means to salvation (I Cor. 1:21), therefore it can never be relegated to the past, and it is a method of procedure which in all time will bring results in the salvation of souls. "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isa. 55:11. The contact of approach must be the same: the love of God presented by the love of man.

The antiquated method of appealing to the individual will, the purpose of urging to a definite decision in religious matters can never be superseded. "Choose you this day whom ye will serve," Josh. 24:15. "Ye will not come to me, that ye might have life," John 5:40. The fact that this method has become a back number in some churches has been manifest in the worldly lives of unregenerate church members.

The American home has become so modernized that there are comparatively few where religious instruction in the home is observed. In the earlier days of the history

of God's people we find the command concerning home instruction in spiritual matters. "Thou shalt teach them diligently unto thy children," Deut. 6:7.

The topics of conversation in the homes of this twentieth century are fashion, business, pleasure, and much conversation unclassified, except as frivolous and trivial. God is unrecognized in the family circle and at the home board. No thanksgiving and imploring of divine grace morning or night. No instructive discussions of the great truths of the Word of God.

Because religious instruction in the home is an antique which has been so largely discarded we observe that the habit of attending public worship, which is closely related, has also been regarded as too old-fashioned. But the command stands: "Not forsaking the assembling of ourselves together," Heb. 10:25.

Disregarding this, business and pleasure have become the rule of the day, resulting in small audiences and many closed churches. We find that modern prosperity begets worldliness, and a trifling excuse is sufficient to keep from the house of God many who consider themselves church members of good and regular standing.

Another antique that needs to be preserved is the authority of the Scriptures on matters of faith and practice. A "Thus saith the Lord,"

means little to many now. "But if our gospel be hid, it is hid to them that are lost," II Cor. 4:3. The Bible alone is the revelation of God and its truths must be ardently adhered to if we expect long to maintain a Christian civilization.

A hope of salvation must rest now, as always, on the acceptance of the atoning blood of the crucified Son of God. Worldly wisdom can never take the place of the spiritual, for "the wisdom of this world is foolishness with God," I Cor. 3:19. How presumptuous in finite man to think to supersede the wisdom of the Infinite! How terrible will be the condemnation of those teaching error, who, like the Pharisees, enter not in themselves and hinder those who would, Matt. 15:14.

Let us preach and teach and live out the old truths of the Word of God—the truth the faithful of the ages have lived and died by. Truth changes not with age.

William E. Gladstone called the Bible "the impregnable Rock of Holy Scripture." The Saviour of whom it tells is the same today as when He walked on earth, full of compassion, love and power to save. The story of the cross, though old, is ever new. The Word of God, though written long ago, yields new beauties to those who search its pages. The only new thing needed to make religion real, is a new heart, resulting in a new life, and

to have that we must accept the old-fashioned Gospel.

On the fact of the unchangeableness of God and His Word, rests our only hope of salvation.—John Perham in *The Bible Champion*.

RELIGION

Even at the time of Christ there were a number of different beliefs. Some people get the age of the law and the dispensation of grace mixed. We cannot be under both at the same time. The Sadducees deny the existence of angels, spirits and the immortality of the soul. The Pharisee is very strict in the law of Moses, they even found fault with Jesus. Jesus Christ has established His church on the commandments which God gave Him. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein," Heb. 13:9.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1:10-11. "And so were the churches established in the faith, and increased in number daily," Acts 16:5. "There is one

body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," Eph. 4:4-6. That Christ may dwell in your hearts by faith. That I should preach among the Gentiles the unsearchable riches of Christ.

"Ye are the light of the world. A city that is set on an hill cannot be hid," Matt. 5:14. Who is He talking to? those who do His Will. "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain," Jas. 1:26. "Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee," Acts 26:5. But Paul was converted and became a follower of the teachings of Christ. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts 13:39-40.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord," Acts 10:47-48. The apostles said, We ought to obey God rather than men. "And believers

were the more added to the Lord, multitudes of both men and women," Acts 5:14. Added to the Lord, not to some man-made church or religion. Dear reader, Peter preached with the power of the Holy Ghost, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:36-38.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life," John 3:14-15. He that believeth on Him is not condemned. Salvation is a gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:9-10. "But God, who is high in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,"

v. 4-5. But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ and are built upon the foundation of Jesus Christ, himself being the chief corner stone. "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded," 1 Pet. 2:6. Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. Who by Him do believe, seeing ye have purified your souls in obeying the truth.

TRUE RELIGION

True religion, oh how sweet.
Happy pleasures while we live.
'Tis religion that can give,
Solid comfort when we die.

Religion, Oh how sweet its sound,
Among all devoted minds.
Blessed comforts in it found.
Sweetest joy of all the age.

Religion, yes how sweet.
How could I do without?
I could not surely lose
The joy of all my heart.

Religion is the chief concern
Of mortals here below.
May we its great importance learn
Its sovereign virtue know.

Religion should our thoughts
engage,
Amidst all our youthful days.

'Twill fit us for declining age
And for that solemn tomb.

Let deep repentance, faith and
love

Be joined with that Godly fear.
Through all my life be proven
My joyful heart to be sincere.

Bro. William N. Kinsley
Hartville, Ohio.

SOMETHING TO THINK ABOUT

A Free Methodist minister was asked, "How many members do you have in your church?" He quickly replied, "We don't count our members — we weigh them. We figure that one old-fashioned, bonnet-wearing, baby-spanking, hymn-singing, shouting 'mother in Israel' will outweigh a hundred bridge-playing, theater-going, cocktail-drinking worldly church members."

A mere profession will never satisfy the soul. Imagine John and Charles Wesley, Adam Clarke, Charles Finney, Spurgeon, Knox and others, going to the theater or to the ball game "for a little relaxation after a great revival in which men fell off their seats like dead men and began to scream for mercy! Can you imagine Paul and Silas, or Peter and John, taking an afternoon off for a little recreation in a smoke-filled bowling alley, or going to or listening in on a pro-

fessional ball game, or a professional prize fight, or watching one on TV, not to mention any of the Hollywood stuff — yet, many preachers and laymen of high profession do some or all of these things. Church plays, socials, light magazine story reading, and all that follows on the road to apostasy and spiritual ruin, are upheld to be normal and harmless to the Christian life.

No wonder iniquity abounds! No wonder the love of many is waxed cold! No wonder men's hearts are failing them, for fear of the things that are coming on the earth! No wonder Christ warned us to watch and pray and keep ourselves unspotted from the world! No wonder His wrath is being kindled and will be poured out upon God-rejecting men and women! No wonder war-clouds, hatred, strife, murder unrest everywhere on the face of the earth, racial problems and lawlessness are heard on every newscast. The N.C.C. and the Communists are striving for the same goal: a one-world government and one-world church. All these things point to the soon coming of Jesus, to rapture away the saints — and then the Antichrist will rule the world.

Let us do our best to rob hell of a few of its victims.

—Sel. Sister Jeanette Poorman.

We can trust God only to the extent that we are given up to Him.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR INFLUENCE

"And he said unto them, Is a candle brought to be put under a bushel, or under a bed and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad," Mark 4:21-22. Jesus taught many spiritual lessons by parables, i.e. natural happenings which anyone usually understands and which at the same time convey a spiritual truth. One of the facts He taught here was, the obligation we are under to do good — to bring forth fruit which would be useful to further Christ's Kingdom.

Here He specifically referred to the insignificant light which a candle gives off. Each one of us can understand that the candle's light would be of no use at all, if the candle was put under a bushel basket or under a bed. However if the candle is put upon a candlestick, in full view of everyone, it does give off an appreciable amount of light, especially if it is located in a dark room.

As followers and servants of Christ, our light, our talent, our efforts for Christ's kingdom are very insignificant when compared with those of our Lord. However the general arrangement of things around us is very dark and if we place, what little light we are able to reflect from God, at the opportune time and place where people can see and use it; it may protect many from stumbling and guide them on the way of salvation. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly," Prov. 20:27. Most of the parables were given to the disciples privately; but with the various writers giving them and their meanings, it is certain that their lessons were to be accepted and practised publicly.

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men," Matt. 5:13. Of all the compounds upon the earth, salt is a very cheap and insignificant item, yet it is very important to all

animal life. What could Christ's few disciples do in so vast an expanse as "the whole earth?" Yet true salt they were and what an immeasurable effect, the disciples and their words, have had upon the various generations since Christ's time. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place," 2 Cor. 2:14. How can we be the salt of the earth unless we have salt in ourself? "Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another," Mark 9:50. Dear readers one way only, through the knowledge of the glorious Gospel which God has sent to earth, by way of His Son. How can we do good, unless we be good ourselves?

Mankind, lying in ignorance and wickedness, were a vast heap of unsavoury stuff, ready to putrefy. Individuals in the service of Christ become a happy, singing throng, rendering praise, honor and worship unto their Creator. However if salt has once lost its saltness, it is worse than nothing, of no use and

even harmful wherever it is. "Dear-ly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may be your good works, which they shall behold, glorify God in the day of visitation," 1 Pet. 2:11-12.

THE TWO COVENANTS

There is no subject that perplexes the Sabbath keepers as the covenants, they dread to discuss the subject. I have discussed it with them and they will try to change the subject or avoid your questions. Why? Because they can't find a scripture that tells what the old covenant is, that doesn't condemn their practice.

The fact there are two covenants in the Bible no one will deny. Paul in Heb. 8:6 says that, "Christ is the mediator of a better covenant, which was established upon better promises." In verse 13 he says, "Now that which decayeth and waxeth old is ready to vanish away." So we have the new covenant to-day, with Christ as our mediator, and the new is based upon better promises. The Old covenant was a temporal covenant, and its promises were only temporal. The new covenant is a spiritual covenant, and the ones that keep it are promised

everlasting life.

Jeremiah, foretold the coming of the new covenant, Jer. 31:31-32, "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." Here Jeremiah, tells us that the old covenant was made with the children of Israel, when God delivered them from Egypt. We have found the time when the old covenant was given, now let us find the place. Deut. 5:2-3, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us even us, who are all of us here alive this day." So we have found two facts concerning the old covenant. 1. It was made with Israel. 2. It was made at Horeb, or Sinai. Now let the word of God tell us what that covenant was. Ex. 34:27-28, "And the Lord said unto Moses, write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the tables the words of the covenant, the ten commandments." What could be plainer? Here we have the time, place, and the covenant, which God gave to Israel, and which was done away.

Let us go farther and show by other scriptures that the Old cove-

nant was the ten commandments. Deut. 4:12-13, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and wrote them upon two tables of stone." The ark of the covenant was called the, "Ark of the covenant," because it contained the ten commandments. I Kings 8:9, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." Chapter 8:21, "And I have set there a place for the Ark, wherein is the covenant of the Lord which he made with our fathers when he brought them out of the Land of Egypt." These passages of scripture are too plain to be misunderstood, the old covenant was the ten commandments, the ark contained the covenant, and there was nothing in the ark, except the ten commandments. Man in the face of these scriptures who maintain that we are still under the *ten* commandments today, *is* simply bound by a theory, he will maintain anyway. If the blind lead the blind they will both fall into the ditch.

To further show that the ten commandments are no longer binding upon the Christian today, let us

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go to the Apostle Paul. 2 Cor. 3:3, "Forasmuch as ye are manifestly declared to be *the* epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." Then in the 7th verse he says, "But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was done away." Here Paul plainly tells that which was written upon tables of stone was done away. How much plainer could he have made it? Paul tells us that they that go back to the old law, are in bondage. And in Gal. 5:1, he says, "Stand fast therefore in the liberty where with

Christ hath made us free, and be not again entangled with the yoke of bondage." And in the fourth verse he says, "Christ is become of no effect unto you; whosoever of you are justified by the law; ye are fallen from grace." Here we find the fallacy and the end of those who teach, part of the old covenant. Paul simply says, they are fallen from grace, and that the teaching of Jesus Christ means nothing to them. They take a woman's word, instead of taking the plain teaching of the scriptures.

The whole Mosaic system ended at the cross. Surely this is so plainly taught all through the new Testament that no one will deny it. This includes the whole code of laws, moral, civil, and ceremonial, along with the ten commandments.

The entire system was framed to fit the Jewish nation and could not possibly be applied to the Gentile Christians, in all parts of the world. Hence a "new way" Heb. 10:20, a "new covenant" Heb. 8:13, a "new ministration" 2 Cor. 3:8, so there was "made of necessity a change also of the law," Heb. 7:12.

Examine carefully a few texts to which I will refer. "The law was given to Moses but grace and truth came by Jesus Christ." John 1:17. This indicates a change. "Ye are not under the law, but under grace." "The law was a schoolmaster to bring us to Christ, that we might be justified by faith. But after that

faith is come we are no longer a schoolmaster," Gal. 3:24-25. Rom. 7:6, "Now we are delivered from the law." "Christ is the end of the law," Rom. 10:4. The ministration of death written and engraved in stones was glorious. "That which is done away was glorious," 2 Cor. 3:7-10. That ends the decalogue.

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances," Eph. 2:15. "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross," "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day." Col. 2:14-16. "For the priesthood being changed, there is made of necessity change also of the law." "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." "For the law made nothing perfect but the bringing in of a better hope," Heb. 7:12, 18-19.

Now read Acts 15:1-29, and see the whole matter "of the law," discussed by the apostles and settled in these words. "Forasmuch as we have heard that certain **which** went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to which we gave no such commandment."

Then in verse 24, the decision of the apostles was clear and positive, they gave no commandment to keep the law. The apostles decided that Gentile Christians were free from this whole system of law. That which was abolished at the cross was an entire system. God did not single out and abolish portions and parts of the old law, and leave other parts remaining; the whole system ended at the cross.

Let us turn to the New Testament and find what is binding upon us today. John 12:48, Jesus says, "The word that I have spoken, the same shall judge him in the last day." In Matt. 17:5, we hear God speaking out of the *cloud*, "This is my beloved Son, in whom I am well pleased; hear ye him." Then we have it from God himself, that we are to hear only Jesus, and not Moses and the law. Paul in Heb. 1:2, "God hath in these last days spoken unto us by his son." Again in Heb. 2:3, Paul lets us know that our salvation was first spoken by the Lord himself. Notice it was first spoken by the Lord Jesus, while he was here on this earth. This is one of the *most* important scriptures in the Bible on the subject, for it emphatically teaches us that we are not to go beyond our Lord for our belief.

If then, we do what Jesus commands us, is not that enough? And shall we not be safe and sure of His love and the love of the Father?

But where did Jesus ever command us to keep the seventh day? Nowhere! So Luke says, he was taken up, "after that he through the Holy Ghost had given commandments unto the apostles whom he had *chosen*," Acts 1:2. As Christ is our "Lord and Master," John 13:13. The "Head" of the church, Eph. 1:22. "All in All," Col. 3:11. Having "all power in heaven and in earth," Matt. 28:18. And is the judge of the world, John 5:22. At His judgment seat, Rom. 14:10. How reasonable that he should give the laws to that church. That is just what He did. If any one will obey the teaching of Christ, found in the New Testament, he need not fear about his salvation.

W. E. Bashor,
P. O. Box 1226,
Turlock, Calif.

Note:—Copies of this article can be had in leaflet form by sending a self-addressed envelope to the author.

—o—
The ringing bells of testimony will often wake the howling wolves along the path of the sanctified believer.

—o—
Entire consecration involves such a dying out of self, such a detailed yielding to the Lord, that no cold, formal Christian, no backslider in heart can do it. Only the subject of true saving grace can go through with it.

THE CHRIST OF THE BIBLE

Part Two

We closed part one discussing the humanity and the nature of the Christ in the outward likeness of man. He hungered, He loved, He was angered with a righteous indignation, He became tired, He wept, He thirsted, He cared for His mother, He had all these, perfectly human characteristics.

The Apostle Paul speaks of Him as man, He also referred to Himself as the "Son of man." Rom. 5:12, "For as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Likewise . . . "For as by one man's disobedience (Adam's) many were made sinners, so by the obedience of one (Christ) shall many be made righteous," Rom. 5:19.

Paul calls Him, the second Adam. 1 Cor. 15:47, "The first man is of the earth, earthy: the second man is the Lord from heaven." This shows His Divinity, as well as His humanity. The early church witnessed for Christ, that He was an object of faith and worship. The Greek word "kurios" is applied to Jesus. This is the word which is used in the "Septuagint."

It is recorded that "Stephen" died, saying, "Lord Jesus receive my spirit," Acts 7:59. Throughout the Acts of the Apostles, we learn

that Christian's prayed to Christ, Acts 9:21, 22:16. It is very evident that the earliest Christians thought of Jesus as Divine. "What think ye of Christ? Whose Son is he?"

Paul brought out the identity of the Jesus of history . . . with the "heavenly Christ." To him Jesus Christ is One, who is to a Christian, possessed in their inner life, what only God can be. Such thought runs all through his Epistles. "He is, the Lord of both the dead and the living," Rom. 14:9. "He is the image of the invisible God", "the brightness of his glory." Heb. 1:3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The Apostles go still further, and teach that Christ is associated with the work of the Father, in His own work also, of the Creation. "There is but one God . . . the Father . . . of whom are all things, and we in him: and one Lord, Jesus Christ, by whom are all things," 1 Cor. 8:6. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible. All things were created by him, and for him." Also Jno. 1:1-4, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All

things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men."

"He is before all things, and by him all things consist," Col. 1:16-17. "He is the judge of the world . . . all things." 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." It is the purpose of God, to "Gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in him," Eph. 1:10.

There can be no question, that Paul conceives of Jesus Christ as Divine. What think ye of Christ? Whose Son is He? What does the book of Hebrews, the first epistle of Peter, the book of St. John, the epistles of John and the Revelation, say about Jesus Christ? The Hebrews show the "pre-existence of Christ," of which we purpose (the Lord willing) to discuss more fully in "part three" of this series.

Heb. 9:26, "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Also the following is shown of Him, "the brightness of God's glory," "the express image of his person . . . upholding all things by the word

of his power," and the "first born Son of the Father," Heb. 1:6. "The Jesus of history and the eternal Christ are one and the same." "Jesus Christ the same yesterday, and today, and for ever," Heb. 13:8.

The Apostle Peter teaches, that the Spirit of Christ was in the Prophets, testifying beforehand the sufferings of Christ. 1 Pet. 1:10-11, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come upon you: Searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

"Christ was verily foreordained, before the foundation of the world, but was manifest in these last times for you," 1 Pet. 1:20. He could not have been manifested, unless He had previously existed . . . could He? The thought here is, that it was Christ Himself who was manifested in human form. In summing up . . . Jesus Christ is the Word, who has been eternally with God. Jno 1:1, quoted above, He was the agent in creation . . . from the beginning . . . He has been and still is . . . "the life and light of men," Jno. 1:14. Hereafter John drops the term, "Word" and uses the term "Son." Jesus Christ is the "only begotten Son," which is on the bosom of the Father.

Note: What is called the golden

text of the Bible, Jno. 3:15-16, "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Also, Jno. 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

(To be continued.)

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans. 67530

ARTICLE I

The National Service Board for Religious Objectors' services are available to all conscientious objectors, churches and other organizations interested in C.O.'s. Write—

J. Harold Sherk, Executive Secretary

National Service Board for Religious Objectors

550 Washington Building

15th & N. Y. Avenue, N.W.

Washington, D.C. 20005

Forms about which all registrants ought to be acquainted are:—

II-S—Student deferment classification

SSS Form 100—Classification Questionnaire

SSS Form 110—Notice of classification

SSS Form 150—Spl. Form for Conscientious Objectors

SSS Form 151—Application of
Volunteer for Civilian work
SSS Form 152—Spl. Report for
Class I-O Registrant
SSS Form 153—Order to report for
Civilian work and Statement of
Employer
SSS Form 154—Release from
Civilian work
SSS Form 223—Physical
examination

In the classes, the highest is I-A, Available for Military Service. The lowest is I-C, Member of the Armed Forces; reservist on active duty.

C.O. Registrants are interested in:— I-O, C.O. available for Civilian work contributing to the maintenance of the national health, safety, or interest; I-W, indicates C.O. performing Civilian Service work; I-W Rel., indicates Civilian Service completed.

THE LAW — The Universal Military Training and Service Act of 1951 requires conscientious objectors to perform twenty-four consecutive months of Civilian work, contributing to the maintenance of the national health, safety, or interest.

The Objector is he who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those

arising from any human relations.
Ray S. Shank
201 W. Coover St.
Mechanicsburg, Pa. 17055
—o—

THE DENMARK LETTER

In this article, by God's help, I want to bring to the reader the importance of living true to our profession. We see much falling away from the Word of God.

We are taught in His Word the need of accepting Jesus and His plan of salvation. We are taught in His Word to live a Spirit-filled life. We are taught to live a separated life. We are taught to live faithful until death.

While here in Denmark, we have had the occasion and the opportunity to talk to many people. We avail ourselves of these opportunities when they present themselves.

We have received thoughts for this article from many sources. We shall use as a foundation a part of Heb. 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is.

I believe embodied in the above scripture, we are taught that we are to worship God. I believe we are admonished not to neglect going to God's house. We are to come together in God's House to worship God in Spirit and in truth. I believe that we cannot please God, or work out our soul's salvation, if we forsake, or neglect God's House at

the hour of worship. We should be there when prayer is wont to be made.

The latter phrase of this scripture states, "as the manner of some is." This teaches us that there are those that are guilty of not coming together to worship our precious Lord and Saviour. How true the scripture. We see in Denmark much evidence of the forsaking of God's House. We not only observe it, but many have spoken to us about it.

It is very, very difficult, here, to get outsiders inside the church. We have invited many people to services. Occasionally one responds for a service or two. We pray often to our Heavenly Father that more will come to hear God's Word. We know the Assembly prays more people will come.

Since coming to Denmark, we have attended services at a few other churches at a time when the Assembly did not have a service. We have made many observations.

I wrote in a former article that Bro. Johannes went to one of the churches here in Frederiksværk. They claim over one thousand members. That would be a very large congregation, if all attended. At this service the total attendance was very, very small. Conclusive evidence that many are forsaking God's house.

A missionary to India gave a talk at one of the churches here one evening. We went to hear him.

There were only a few present. The talk he gave would have been inspiring to many more, had they come to hear.

I shall relate another experience which prompted this article. There is in Denmark a church organization called the Lutheran Mission. It is an old organization. They conducted a tent revival meeting in Frederiksværk. We attended three evenings. We enjoyed the services because the evangelist was a very good speaker. He welcomed us in every way. He put forth a strong effort, night after night, for the cause of Christ. He preached God's Word. But the attendance was disappointing to him. Not many were interested in coming to hear God's Word.

We were present the next to the last evening. He stated that he was very disappointed in the attendance. He stated that the people no longer want to hear God's Word. Here was another instance where many people could have heard, but forsook the opportunity. Just as God's Word states.

One evening after tent meeting, we were invited to one of their homes. There were a number there including the evangelist and his co-worker. They gave a hearty welcome to us from America. After a social of coffee and cake, they held a little testimonial meeting. Their evangelist spoke first. He again expressed his disappointment in the

attendance at their tent meeting. Several of us spoke on God's Word. We appreciated another opportunity to witness for our precious Lord and Saviour.

Present at this service was a young man who could speak English very well. He had formerly lived in Ontario, Canada. We were glad to speak to him and glad for him to speak to us in our native tongue. He told us that they were very disappointed in their revival. He said that it is very difficult to interest people in the Lord. For a young man, he was very earnest and concerned over the lack of interest on the part of the Danish people in wanting to assemble together to hear God's Word. Thus we see the reason for God giving us His Word in Heb. 10:25.

One of the major industries of Frederiksvaerk is boat and ship building. One day we learned that there was a boat under construction for a man from Philadelphia, Pa., and he and his family were here in Frederiksvaerk. We went out to the harbor and saw the boat. The owners were on board. They invited us to go through the ship. It will be very beautiful when completed. Then they expect to sail around the world, being on water for approximately three years.

They were as anxious to talk to us as we were to talk to them. While standing on this boat, the owner asked me what brought us to

Denmark. I told him we were here in the work of the Lord Jesus Christ. He wished us much success. Then he made the following statements. "You are in a very good work." "God be with you." "You will have a very difficult time here in Denmark." "These people go to church four times a year: When they are baptized as babes, when they are confirmed, when they marry, when they die. And not often between."

He stated that a friend of his went to one of the large churches in Denmark, having a membership of over three thousand. This was a Sunday morning and the total attendance including the minister and these visitors was seven.

Dotted all over Denmark are many, many State churches. Many are very, very old. We toured through several of them. One very large and old church attracted our attention. The minister stated that it was over twelve hundred years old. It was built of stone. I asked him how many attend services on a Sunday. He said up to twenty-five. I thought of my text, "Not forsaking the assembling of ourselves together as the manner of some is." Thus we are witnessing much neglect and much forsaking.

The Brethren and Sisters in the Assembly of Christ, whom we are trying to help, are not many in number, but those that are physically able, are faithful in their attend-

ance. For this we thank our Heavenly Father.

In Denmark there are many parks. There are many camp grounds for tourists. There is much water with its attractions. While the churches are begging for attenders, these amusement places are filled. They are neglecting their soul for the pleasures of this world.

I am fully aware that the same condition exists in America. I am not criticizing the people of Denmark. I am here in the work of the Lord. In writing to our Brotherhood of our work and our experiences, I shall write as I observe conditions and as they are told me.

I believe that we need to be more diligent in the work of the Lord. I believe that we need to bear a stronger light for Jesus. I believe that we need to bear a stronger testimony. I believe that God's ministers must preach the Word with more power.

I believe that it will not be long until Jesus comes. We see in many homes, here in Denmark, a motto with these words, *Behold I come quickly*, Rev. 22:7. Jesus in Matt. 24:44 says, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." May we not neglect our soul's salvation. May we be *ready* when Jesus comes.

Bro. Paul R. Myers

INTERCESSOR

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," 1 John 2:1-2. "And he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa. 53:12. "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus," 1 Tim. 2:4-5

We must come by the way of the Cross. Some people pray to the Father and ignore the Son, the Lord Jesus. According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost. Can we be saved upon our own terms? "How shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him," Heb. 2:3. V. 9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man."

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of

eternal salvation unto all them that obey him," Heb. 5:8-9. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement," Rom. 5:10-11. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," 1 Pet. 2:9.

When we were enemies, we were reconciled to God by the death of His Son, much more being reconciled we shall be saved. But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Now therefore ye are no more strangers but fellow-citizens with the saints and of the household of God. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation," 2 Cor. 5:17-18. V. 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

"And what agreement hath the temple of God with idols? for ye are the temple of the living God;

as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you," 2 Cor. 6:16-17. How many church-members are taking heed to these scriptures? Are we reconciled to the Lord Jesus Christ, or to the things of the world? "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people," Heb. 10:30. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life," John 3:14-15.

Anywhere with Jesus I can safely
go,

Anywhere He leads me in this
world below.

Ye children of men' attend to the
Word,

So solemnly uttered by Jesus the
Lord.

Lead me to the living fountain,
Opened for a fallen race.

Let me there be cleansed and
pardoned,

Through my Lord's redeeming
grace.

Your brother in the Lord,
William N. Kinsley,
Hartville, Ohio

THE CHRISTIAN'S MOST FORMIDABLE FOE

It is the Christian's privilege to turn every seeming spiritual liability into an asset. "Seeing God in everything" is one of the great secrets of victorious living.

The secret of joyful Christian living is to see God in everything and to accept everything from God's hand. Paul revealed in many places in the New Testament that he knew this secret and rejoiced in its possibilities. He was thus able to give thanks for everything and in everything, Eph. 5:20; I Thess. 5:18. He knew the bliss of godliness with contentment, which indeed is great gain. He had learned that whether he was abased, or whether he abounded, whether he was hungry or full, in whatsoever state he was, therewith to be content, Phil. 4:11-13. Paul believed that all things worked together for good to them that loved God. And the "all things" included not only physical infirmities and material needs, but also human opponents. And it is the latter that composes the Christian's most powerful foe.

Most of us in reviewing our experiences have found that the trials that caused us most grief came from human foes. Somehow it was not difficult for us to see God's hand in that illness that overcame us. It was necessary chastening that we submitted to, and we benefited

thereby. When that sudden financial loss struck us, we reeled for a moment, but we immediately realized that our true wealth was safe up there. Even when bereavement came into our family circle, we sorrowed not as those who have no hope. Submissive, we maintained a poise that comes only from God. But, quite unjustifiably, a friend said something derogatory about us to someone else, and the blow struck so deeply that we simply could not recover from it. It deeply grieved us. We were shocked and disappointed. A feeling of bitterness crept into our hearts, and we lost confidence in everyone. But worse than everything else, we lost our fellowship with God! His Word was neglected, and we prayed perfunctorily. We no longer felt that we could work in God's vineyard. In fact, the church itself lost its attraction.

However, the heart that has known the sweetness of the presence of the Lord cannot bear to go very far along the Christian pathway without this fellowship. The Christian who delights to go up to the house of the Lord and worship and serve the Lord there, cannot long endure this indifference to both the church and its labors. But what is to be done? How is one to get rid of that sense of defeat? How is one to get victory over disagreeable people? How is one to maintain constantly a quietness and confi-

dence in the face of the strife of tongues?

There are various suggestions. Some of them are philosophical and some are psychological. One humbly suggests that we should take this attitude toward uncongenial people: "If that disagreeable person can live with himself all his life, surely I can put up with him for a few days." Books written from the viewpoint of psychology give many suggestions as to how to get along with difficult people. But both philosophy and psychology can give only guidance; they cannot supply the necessary power to enable a person to practice their precepts. Even Christian teachers often give Scriptural advice that comes short of solving the problem. It is all very well for the latter to tell the embittered, disillusioned Christian to love his enemies and to do good to them that hate him. It is certainly Biblical to advise defeated Christians to render blessing for railing. That is true as far as it goes. But again the successful realization of these precepts in the life of the Christian can be experienced only as he draws grace, moment by moment, from God. What principle of life will keep the Christian in that place where God's grace is always his portion, experimentally? That principle is simply this: No one can say or do anything against the Christian unless God first permits it. And if He permits it, we

can be sure that it is meant for our spiritual good. Once convinced of that, we can joyfully bear human onslaughts without fear and without bitterness.

The Christian's life is hid with Christ in God. His life is therefore encircled by divine love and power. Before anything can reach the believer within that circle, it must first pass God's scrutiny and approval. This does not mean that God is the author of evil. But it does mean exactly what Joseph said to his brethren regarding the evil things they had done against him: "Ye thought evil against me; but God meant it unto good," Gen. 50: 20; also chapter 45:5, 7. Joseph, in prison and out of prison, was a man whose life was sheltered about by the power of God. When these evil things came against him as a result of the jealous and malicious designs of his brethren and Potiphar's adulterous wife, Joseph left himself in God's hands. He saw past first causes and chance happenings. Nothing could happen to him except by God's permission; and if God permitted it, then it must be for his good. So with the believer. Our human foes may plan some evil against us. This, needless to say, does not originate with God, but with the powers of Satan, with which the Christian wrestles. Eph. 6:12, "We wrestle not against flesh and blood . . ." Flesh and blood, instigated by the rulers of the dark-

ness of this world, may try to destroy us. But by the time their onslaught reaches us, it has been transformed from a destructive force to a merely purifying and strengthening element. Thus, instead of injuring us it has deepened our spiritual life and made us realize the reality of that spiritual world where our resources are.

Recognizing the fact that by the time anything reaches us it has been turned into a means of blessing surely eliminates any feeling of bitterness. Why be bitter about a blessing? A child is sick, and the mother gets a bottle of medicine off the shelf and gives the ailing child a dose. But the medicine tastes horrid, and the child, seeing the bottle on the table beside the bed, decides that the bottle is the cause of that bitter taste and wishes he could hide the bottle, or throw it out of the window. Now it is perfectly true that the nasty taste did come from the contents of that bottle. But was the bottle to blame? A mother, in her love and wisdom had taken that bottle and had taken from it the medicine that her child needed. Here is a man spiritually ailing. He lacks patience. God takes a "human bottle," as it were, and brings the contents of that bottle (its disposition, actions, etc.) into contact with the ailing Christian. Now that "human bottle" may have no thought of being helpful to the spiritually sick Christian. In fact,

it may even aim to increase the Christian's discomfort. But the loving Physician has decreed otherwise; and the Christian seeing past the "bottle" to God Himself submits to the medicine and finds it results in strengthening him. He discovers that he has developed patience. Had he seen only the "bottle" and struck out at it, his condition would have grown worse instead of better.

Let us note a few of the prescriptions left by the heavenly Physician to develop the Christian's spiritual character. Here is one that Paul has recorded for us; he commences it by stating that he has gladly taken it, and found out that it works: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," Rom. 5:3-5. The Book of Acts records the tribulations of Paul, and most of them were caused by the vicious slander, opposition, and presecution from humans. Yet he said he gloried in tribulations because they were medicine that developed spiritual character. Peter tells us that another prescription left by Christ for our benefit is the fiery trial of faith, I Pet. 1:7; 4:12-16. James tells us that we should rejoice when we take bitter spiritual medicine. "My

brethren, count it all joy when ye fall into divers temptations." This medicine, he adds, will produce patience, and patience as it is allowed to control us will lead us into the heights of spiritual attainments, James 1:2-4. The "divers temptations", to which he refers were, in his days, the result of the animosity of the enemies of Christ. They were human enemies.

The Christian's most formidable foe, seen in the light of God's Word, may become the Christian's greatest means of spiritual growth and conquest. Seeing God in everything cannot help but result in the maintenance of a poise that nothing past, present, or future can destroy.

G. H. Clement,
in *Christian Monitor*

IMPORTUNITY IN PRAYER

It is still true that "the effectual fervent prayer of a righteous man availeth much."

The word, "importunate" is defined as meaning *urgent* in request or demand. Shall we not measure the urgency of our requests by the intensity of and the frequency of their presentation? Our prayers should surely be the desires of our hearts and not only the words of our mouths.

This word, "importunity," is found only in our Bibles in one of the parables of our Lord; Luke 11:5-8:

"And he said unto them. Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

He further teaches us to ask, seek, and knock, assuring us that our Father, knowing that we need bread, will not give us stones. Now, brethren, if some of us should feel we have gotten stones in our life experience, they did not come to us in answer to prayer.

Our Lord taught in a similar parable in Luke 18 that we ought always to pray and not to faint. In the parable of the importunate widow, the unjust judge said, "I will avenge her, lest by her continual coming she weary me." Our Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Several questions immediately arise: What is the purpose of any prayer? Why do the saints not always get what they pray for; and

How shall they know for what to pray?

All true prayers, whether audible or silent, whether public or secret, should come from the heart. A part of each prayer should be adoration and worship, but the intercessory part of one's prayer must have a purpose. Why does not our loving Father give to us, His children, just what He knows we need without our asking? One purpose in having men pray most assuredly must be to have them recognize the source of the answer to their prayers. We find no record in the Bible of anyone's receiving an answer to his prayers and then proclaiming that he was lucky or fortunate, but rather that he was blessed by God. We as parents know the drawing effect of our children's requests. God is recognized by His children as the Giver of all good. While He sends rain on the just and the unjust, yet the just realize the need of many blessings to live worthy lives pleasing to their God.

While Christ Jesus made all provisions for the forgiveness of sins, yet they are only forgiven to them who ask. The Holy Spirit comes only by invitation to those who have repented and confessed and forsaken their sins. Jesus said, "If thou knewest the gift of God, . . . thou wouldest have asked of him, and he would have given thee living water . . . springing up into everlasting life." Now we cannot understand

Christ to mean that by asking once we should become an artesian well of everlasting life. No, this never-thirsting or never-famishing comes by our continuous asking. How many of us are made to think that one drink will take us to heaven and are satisfied to have such a small part in the plan of God for His children to spread the Gospel?

Unanswered prayers are in no way related to God's plan of our salvation if they come from a contrite heart. However, we as faithful Christians have problems the solution for which we may not be sure what the will of our God is. Then, too, there are others, even they who despitefully use us whom we are to pray for. I suppose if there were more talking to God and less talking to others about those who despitefully use us, things would much sooner be corrected.

Those things which we know to be God's will, we are urged to pray for without ceasing. This is importunity in prayer. God has given to me a free will, and He will not force the will of others, nor even our own, if we have our minds closed to the calling of the Spirit.

Then we as Christians are oftentimes perplexed by the problems of life as to whether it is more in order to pray to know the will of God than to tell God how it shall be. Very outstanding among these for some is the healing of bodily infirmities or sicknesses. I have only

recently been made to believe that where such a weakness interferes with, or prevents, our answering our calling, it should be an open door for persistence in prayer.

I like to be importunate with God, my Friend, to lend me three loaves for the hungry world which is come to me, and in myself I have nothing to set before it. The first loaf is a spirit empowered to quench all the fiery darts of the wicked one; the second loaf, a mind able to rightly divide and present God's Word of truth; the third loaf, a body, healed and strong, a fit place for the indwelling Spirit.

All will agree that if we had more importunity in our prayer life, we would have more answers to prayer.

S. H. Brunk

LEAVE YOUR MARK

Life is like a vapor, soon to pass away.

Just like a snowflake, never here to stay.

If, like a snowflake, we leave our mark but not a stain,

And lighten someone's burden, and lessen someone's pain,

Life will be worth living, and time will be worth giving.

Let me be a help to others as I go along my way.

Others! Yes, Lord, others, let me help today.

I care not if my name's remembered in the portals of history.

When like a vapor I've passed away,
I'll be with God, and He with me.

We can only see a small part, of
what for us, God has in store.

But way out there, beyond our view,
He has more, much more.

Sister Mary Bickelhaupt

QUESTION

I heard a voice from the infinite
say,

"What did you do for your soul
today?"

Did you help the world sing a
happier song?

Forgive someone who had done
you wrong?

"Did you help a stranger on life's
hard road?"

Did you try to lighten another's
load?

Restore the dreams to an empty
heart?

Give a failure a brand new start?

"Did you coax a smile to a tearful
face?"

Stand by somebody in disgrace?

Go out of your way for some
wandering boy?

Did you build when 'twas easier
to destroy?"

I heard a voice from the infinite
say:

"What did you do for your soul
today?"

Sel. by Ruby Sowers

TEN TEEN COMMANDMENTS

- I. Don't let your parents down;
They brought you up.
- II. Be humble enough to obey;
You may give orders some-
day.
- III. Choose companions with
care;
You become what they are.
- IV. Choose only a date
Who would make a good
mate.
- V. Guard your thoughts;
What you think you are.
- VI. Be master of your habits,
Or they will master you.
- VII. Don't be a show-off when
you drive;
Drive with safety and ar-
rive.
- VIII. Don't let the crowd pressure
you.
Stand for something, or
you'll fall for anything.
- IX. Go to church faithfully;
Make the week's first steps
the church steps.
- X. To Christ be always true;
He gave His all for you.

MISSION

Prompted by the fact that this is the 10th Anniversary year of the Torreon Navajo Mission, it is with Godly concern we trust, that we take a dim view or appraisal of the same. Perhaps most of you are aware of the fact by now that we

again helped with the Bible School conducted there this summer.

We have not been asked to say anything, perhaps we ought not to say anything, however we feel the desire to express a few of our feelings at this time having been pioneers at that place. We know not whether we will ever go back to Torreon—God alone knows! But it is certainly our desire, as is the desire of many others, that this endeavor be carried on as was originally instituted; we hope until our Lord's return.

In regard to the week spent there this summer, first of all we would like to praise the Lord for a safe journey over many miles bringing us back well to our home again. We'd like to thank the Lord for keeping our loved ones in our absence so that we might happily meet once again. We'd like to express our sincere gratitude to those who cared for our duties while we were gone, making it possible for us to be away.

This Mission being all of OURS for the LORD, we are aware of the fact that all are interested in its progress as well as we. So we here say that it has been of tremendous interest to note advancement made during the past ten years in many ways. We have a very impressive little Mission in New Mexico; much more adequately furnished than some. It seems that some confidence has been gained with the Navajo

people, as at times it is well attended by those who come from many miles around. We are grateful for support that has been unfaltering, and for those who have yearned to serve the Lord in this field of service.

Ten years ago the 3rd of August, 1956, Brother and Sister Harold Drake from near Pioneer, Ohio; we with our two sons, Gale and Lowell from Dallas Center, Iowa; accompanied by Bro. Rhinehold Gunderman and son Terry of Goshen, Indiana, and Richard Jamison of Quinter, Kansas, pulled up to the spot which now is the setting of a very lovely little Mission bearing the name of Dunkard Brethren situated at Torreon, New Mexico.

It was about 3 o'clock P. M. on a very hot and weary afternoon. It had taken several strenuous hours to bring Bro. Drake's trailer-home to a standstill on the desert, after having had great difficulty planking it over several arroyos (washouts).

At one point while waiting to cross the hardest one—came very vividly the stark realization as to the reason we were there. This endeavor already so soon was challenging us to patience and the purpose, silencing our emotions in prayers of faith and gratitude. The scripture of II Cor. 5:14-15 came to our minds, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live

should not henceforth live unto themselves, but unto him which died for them and rose again."

When we reached our destination on that summer afternoon, all of our mental visions and dreams of what might confront us, and of the apprehensiveness of this new venture for the Lord, eased into reality. Our first look at the spot designed for our Mission and our future home, viewed a small temporarily constructed shelter, about 16' x 8', canvas covered with benches on both the north and south sides from post to post. A small crude podium rested at the east end. A few yards away was a small house trailer which we immediately knew must belong to Sister Lillian Deshnod, our Navajo interpreter. Then in another direction was the tiniest little hogan we'd ever seen, along side of a larger one which, we knew belonged to our Church Mission. It didn't seem much to begin with, but wasn't the Lord with us? Before an hour had passed as we were fixing a rope clothesline on which to string the clothing that had been freshly laundered at the motel in Cuba, Santiago Barbone, a Navajo man, quietly sat himself on the hill behind the Mission grounds and watched every move we made, we supposed. This seemed to us an omen, as it were, concerning the things that were ahead.

At this time, we can't help but think of the first four verses of the

13th chapter of Genesis in connection with this period of our lives. Is not this land OURS? Let us remember the altar made at the beginning and as Abram "call on the name of the Lord."

It has been said that, "An optimist is one who sees opportunity in the difficulties, and a pessimist is one who sees difficulties in the opportunity." Ah, there were times weren't there Bro. and Sister Drake; there are times aren't there Brethren and Sisters when it is hard to determine just where we stand in regard to the Mission? Drunkenness is such a problem and the language such a barrier, yet we have felt that "Today is the day of Salvation" and feel that we should consider the same true in regard to the Navajo people as well — to "those who should be saved." Has the Lord said anywhere that the Grace of God is not sufficient for the vilest sinner, even those, as it were, dead in sin—the very heathen? No!

There was one service recorded in the 17th chapter of Matt. where the Master said, "Howbeit this kind goeth not out but by prayer and fasting." It is our personal desire that we ought to feel that the Lord has given us today and not live in anticipation so much for tomorrow, for five or ten years from now. It will take faith, labor, unmeasurable love and prayer upon prayer, yet never failing to realize that it is

God who gives the increase. In our personal lives, "He must increase, but we must decrease."

It is our understanding that there is to be a week's Revival Meetings held there in August with Bro. and Sister Galen Litfin's returning for those meetings. May we, remembering Moses' support, hold up the hands of these dear ones!

A dozen Navajos, more or less, have been baptized into our number, yet few have thus far proven faithful. Jesus' own words, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Yes, we must be born of water, but also we must "come alive spiritually." Acts 2: 38, "Then Peter said unto them Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye *shall* receive the gift of the Holy Spirit." The promise has not been broken. God knows the answer so let's seek Him for greater wisdom.

Let us pray for Sister Urania in some perhaps decisive hours, oncoming in the medical field, that may occur in the near future. These could have important effects upon our beloved Mission. We have felt glad for Bro. and Sister George Throne's appearance on the field and wish God's very richest blessings for them. We feel they are very able and can be much "used" of the Lord.

One more thing, we wish to thank those who so lovingly cooperated with the making of cookies for the Mission Bible School. They were much appreciated. As we watched them pleasingly devour the cookies, we could not but remember to tell and thank you. Many of our local church groups have been so good to can and preserve food for the Mission; it is our wish that we could do more along this line.

With these closing remarks we want to say that our hope for the Mission is and has been from the first date of possession August 3rd, 1956, that it be more than just a place on the map with Dunkard Brethren written above it. Our hope expressed is also that the Torreon Mission be a real "Soul Saving Institution." Our earnest prayer is victory in the winning of souls for our Lord; victory for which we are all together awaiting our time of reward when the Lord Himself will say to each one, "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Bro. and Sister Floyd Haldeman,
Dallas Center, Iowa 50063

AFRAID?

Afraid? Of what?
To feel the Spirit's glad release?
To pass from pain to perfect peace?

The strife and strain of life to cease?
Afraid—of that?

Afraid? Of what?

Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wounds of
grace?

Afraid—of that?

Afraid? Of what?

A flash, a crash, a pierced heart;
Darkness, light, O heaven's art!
A wound of His a counterpart!
Afraid—of that?

Afraid? Of what?

To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the
spot?

Afraid—of that?

Sel. Sister Eileen Broadwater

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1966

PRIMARY LESSONS

Sept. 4—Jesus Wants Us To Be
Happy. Mark 4:1-20.

Sept. 11—A Kind Father Who
Forgave His Boy. Luke 15:
11-24.

Sept. 18—The Man Who Said
Thank You to Jesus. Luke 17:
12-19.

Sept. 25—Being Jesus' Helper.
John 14:1-6; Acts 1:8-15.

ADULT LESSONS

Sept. 4—Jacob Is Deceived. Gen.
29:1-35.

1—Was Jacob's experience of be-

ing deceived a good example of reaping what we sow?

Sept. 11—Jacob Leaves for Home. Gen. 31:17-42.

1—Did Laban worship idol gods or were they merely some of his possessions?

Sept. 18—He Prayeth for Deliverance from Esau. Gen. 32:10-32.

1—Was Jacob justified in fearing Esau?

Sept. 25—Esau and Jacob Met as Brethren. Gen. 33:1-20.

1—Was Esau's desire to destroy Jacob when he lost his birthright, manifested in later generations?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPTEMBER 1966

FAITHFUL

Memory verse, Num. 12:7, "My servant Moses is not so, who is faithful in all mine house."

Thurs. 1—Matt. 24:42-51.

Fri. 2—Matt. 25:14-30.

Sat. 3—Luke 12:35-48.

Memory verse, I Samuel 22:14, "Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?"

Sun. 4—Neh. 7:1-6.

Mon. 5—Neh. 9:1-15.

Tues. 6—Psa. 31:1-24.

Wed. 7—Dan. 6:1-28.

Thurs. 8—Matt. 25:13-23.

Fri. 9—I Cor. 4:1-21.

Sat. 10—Eph. 1:1-23.

Memory verse, Prov. 25:13, "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters."

Sun. 11—Col. 1:1-29.

Mon. 12—Titus 1:1-9.

Tues. 13—Rev. 3:7-12.

Wed. 14—Gen. 12:1-9.

Thurs. 15—Psa. 1:1-6.

Fri. 16—Job. 42:10-17.

Sat. 17—Psa. 128:1-6.

Memory verse, Prov. 28:20, "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."

Sun. 18—Psa. 132:1-18.

Mon. 19—Job 23:1-17.

Tues. 20—James 1:1-12.

Wed. 21—I Peter 1:1-25.

Thurs. 22—I Peter 5:1-14.

Fri. 23—I Peter 2:9-24.

Sat. 24—Psa. 140:1-13.

Memory verse, Prov. 13:17, "A wicked messenger falleth into mischief: but a faithful ambassador is health."

Sun. 25—Luke 19:10-13.

Mon. 26—I Cor. 2:1-16.

Tues. 27—Acts 4:1-22.

Wed. 28—Luke 12:32-48.

Thurs. 29—Acts 6:1-15.

Fri. 30—Psa. 84:1-12.

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No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

DISCOURAGEMENTS

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:12-14. We are convinced that there are often times in our Christian life, while here upon this earth, that trials, problems, disappointments and discouragements come upon us and we allow them to sidetrack us from our true duties in the service of our Lord and Saviour, Jesus Christ.

The Lord has blessed us with various members of our body, which have many uses in His service. Do we realize the many blessings which God has given us? Did you ever meditate upon the many uses that the various members of your body can be put to, in the service of our Saviour? If you have, no doubt you have found your opportunities to be very many. Now as we think of our talents and their use in the

service of our Lord, do we ever allow trials, problems, disappointments and discouragements to deprive Him of this service? If so, to what extent?

May we refer to our text: Instead of very active service in various ways, are our hands hanging down, do our feet seem so heavy they drag, is our voice unable to sing and praise God, do we not even have a desire to worship? Are our knees too weak and feeble to carry us through the duties, which we know we should be doing? Ah yes, all this inability to be of service because of discouragement. How easily we have been lulled away from our duties. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you," Isa. 35:4.

The weak, feeble, unconcerned man makes an uncertain, staggering path. Ah, but the apostle tells us, we are to make our paths straight, direct from us to our goal, our aim in life. Alas, an uncertain, crooked path may easily lead some-

one else away from the goal. "Ponder the path of thy feet, and let all thy ways be established," Prov. 4:26. - Trials, discouragement and even affliction, if thoughtfully considered and endured with patience, will improve ones realization of the greatness of God and lead to a greater degree of holiness. We fear there are many of us journeying heavenward, who yet walk but weakly and lamely in the way of salvation.

Above all it ought to be the design of all of God's children, that with renewed strength and patience they may follow peace with all men and holiness. Peace with all men and holiness is the good example left us by Jesus, through all His problems and discouragements, while here upon the earth. It is human for anything that is not pleasing unto us to sour our spirit and stir up our passions, but such is not the Divine way. "Follow peace with all men, and holiness, without which no man shall see the Lord" is a big statement and requires constant, undivided, Holy Spirit directed devotion to our calling. "Be ye therefore followers of God, as dear children," Eph. 5:1.

BAPTISM

Jesus, in the great commission as recorded in Matt. 28:19-20, commanded the disciples among other things, to baptize in the name of

the Father, and of the Son, and of the Holy Ghost. We read in the Acts of the apostles, that they obeyed Christ's divine injunction. We read in God's Word that John baptized Jesus in the river Jordan. We can turn to many Scriptures to prove that baptism is necessary. It is a recognized command and requirement to get out of the world and into the church of Jesus Christ.

I find today, the world over, that baptism is considered entirely too lightly. There are many so-called churches that do not require baptism. There are others that will accept people into membership, either from various modes of baptism or entirely without baptism. In my study of God's Word, I find that we can come into the kingdom only through the Lord Jesus Christ, by being born again as Jesus Himself teaches in John 3:5.

I have read after theologians with a long list of college degrees, who declare that water baptism (immersion) is not necessary. Some of these writings even would leave the impression that baptism is non-essential to salvation. Others will accept any type of baptism that satisfies the applicant.

Dear reader, never base your salvation upon the opinion of man. God's Word speaks clearly what constitutes baptism and what baptism is for. It is for the remission of sins, for the receiving of the Holy Spirit and for a conscience void of

offense toward God. I am truly thankful that our beloved church recognizes triune immersion and no other form of baptism. According to the Word, none other meets the Scriptural requirements.

After being to Schwarzenau, Germany, I was inspired to make a study of how those first eight souls baptized and how they arrived at the method. I found writings by Alexander Mack, Jr., which give us this information .

He describes in detail the actual events of the first baptism. He used as a source for his information, papers left by his father, and Peter Becker. He relates how that first group earnestly studied their Bible on this subject. They also studied early church history.

He has omitted certain details, deliberately. For example, the name of the person who baptized the leader, Alexander Mack, before he baptized the others. They wished to avoid human error, such as honoring men rather than God. They were not interested in the acclaim of the world. It is quite evident that this first baptism took place sometime between early August and late September in 1708.

These first eight souls passionately yearned to follow our Lord and Saviour in every way. It was revealed to them that it was necessary to be obedient to the Scripture, if they wished to be saved. This revelation brought them immediately

to the need of water baptism. However, there were differences among the early group concerning baptism, just as we find many differences among churches today.

Here we give several excerpts from the writings of Alexander Mack, Jr.:

In the year 1708, eight persons agreed together to establish a covenant of good conscience with God, to accept all ordinances of Jesus Christ as an easy yoke and thus to follow after Lord Jesus—their good and loyal Shepherd—as true sheep in joy or sorrow until the blessed end. These eight were five brethren and three sisters. These eight baptized souls united with one another as brethren and sisters, in the covenant of the cross of Jesus Christ as a church of Christian believers.

They found in trustworthy histories that the early Christians, during the first and second centuries, were planted into the death of crucifixion of Jesus Christ, according to the commandment of Christ, through triune immersion in water baptism. They therefore diligently searched the New Testament and found that everything agreed with this perfectly. They therefore had an ardent desire to be furthered through this means, practiced by Christ Himself and commanded by Him for the fulfillment of all righteousness, according to His saving counsel.

This problem then presented it-

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self, who should perform the good work? One among them, who was their leader in their meetings, had visited in heart-felt love from time to time, various meetings of the baptist-minded (Mennonites) in Germany. Most of these admitted that immersion in water was indeed correct, if one wished to practice it in holy baptism out of love for Christ.

However, they also tried to prove along with this, that sprinkling with a handful of water was also good enough, when everything otherwise was right. This, however, did not satisfy the conscience of the eight. Therefore, they appealed unto him who was their spokesman to immerse them upon their faith, after the example of the first and best Christians. As, however, he con-

sidered himself to be unbaptized, he wished to be first baptized by them, before he should baptize others.

Therefore they agreed to unite in fasting and praying, in order to obtain a good solution to this matter from Christ Himself, the founder of this holy ordinance. He wished to be baptized by the church of Christ, and the others shared this desire. They were strengthened in this impasse by the words of Christ, where He so faithfully speaks, "For where two or three are gathered in my name, there am I in the midst of them," Matt. 18:20.

In their trust in God's dear and sacred promises, they drew lots after fasting and praying, to see which of the four brethren should baptize, that brother who so ardently desired to be baptized by the church of Christ. They promised one another never to reveal who the first baptizer among them was, so that no one might have cause to call them by someone's name. They found such folly reprimanded already by Paul in his writings to the Corinthians.

After they were thus prepared, the said eight went out to the water called the Eder, in the solitude of the morning. The brother upon whom the lot had fallen, first baptized that brother who wished to be baptized by the church of Christ. When the latter was baptized, he baptized him who had first baptized, and then the other three brethren and the three sisters. Thus

all eight were baptized in an early morning hour.

After they all had emerged from the water and had dressed themselves again, they were all immediately clothed inwardly with great joyfulness. This significant word was then impressed upon them through grace, "Be fruitful and multiply." Gen. 1:28. History proves that God blessed that baptism. It also proves that those first eight souls were fruitful and did multiply. Only God knows how many have been baptized, in faith, by triune immersion into the Lord Jesus Christ, as they were.

I believe that these early, faithful, God-fearing, holy brethren were given the true Gospel light. I cannot accept the modern teaching today, regarding baptism. I will cast my lot with those early brethren because I believe they were Spirit-filled men. I believe they were led by the Spirit and I believe they followed the dictates of the Spirit.

I believe God met them in the water. I believe God cast away their sins. I believe God made new creatures of them. I believe He filled them with the Holy Spirit. I believe He will do the same today to those who obey His Word. I believe He will cause such "to be fruitful and multiply." Where they do not obey God's Word, they will not be fruitful and multiply, but will die on the stem and wither away.

Bro. Paul R. Myers

THE CHRIST OF THE BIBLE

Part Three

The pre-existing Christ, the great I am. Our lesson text for this article is found in John 8:31-59. Let us note first, verses 22 and 23, "Then said the Jews, will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." These words of Christ clearly show that Christ's eternal abode is with His Father, above, not of this world.

He also has declared in His Word, that His kingdom is not of the world. Jno. 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from thence." His home was and is in heaven, He came to earth, while living in the flesh. He came down from heaven, as it were, when He came to earth, and was born of a woman. Jno. 6:38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." Also verses 48, 50, 51, "I am the bread of life"; "This is the bread which cometh down from heaven. that a man may eat thereof, and not die"; "I am the living bread which came down from heaven: if any man eat of this bread,

he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world."

Also verses 57 and 58, "As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live forever." Our text for this message is found in Jno. 17:24, "Father, I will that they also (His followers, His saints), whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world." This verse definitely shows that Christ was pre-existent with the Father. Also His saints (His church) were chosen in Him before the foundation of the world.

Eph. 1:3-4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Both the Father and the Son are living Spirits, pre-existent, before the world began. Jno. 4:24, "God is a Spirit : and they that worship him must worship him in spirit and in truth." The Lord Jesus Christ is also a Spirit. 2 Cor. 3:17, "Now the Lord is that Spirit :

and where the Spirit of the Lord is, there is liberty." All these Scriptures show Christ belonging to the Spirit world, before He was made in the likeness of "sinful man."

Another proof that Christ was, and is, pre-existent, John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Christ is described in his "Revelation" as the "Alpha and Omega." Rev. 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last." The same term is applied to Him in Rev. 1:17-18, "Fear not ; I am the first and the last : I am he that liveth, and was dead (He died in the flesh) ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death." Yes, He arose from the dead, and ascended into heaven.

Rev. 21:6, "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." He is "the lamb of God that taketh away the sin of the world." Jno. 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." The Christ of the Bible is He who shares God's throne now, and in the world to come. Rev. 22:3, "And there shall be no more curse : but the throne of God and of the Lamb

shall be in it; and his servants shall serve him." We rejoice to know that the saints of Christ shall enter this new and glorious city, O wonderful city of God, over there.

He is "the lion and the tribe of Judah." Rev. 5:5, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Christ is the "King of king's and Lord of lord's." Rev. 19:16, "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." With all these descriptions of our blessed Lord, we are reminded of the fact that, there is no Christological controversy among the New Testament writers, about the Son of God.

Other Scriptural evidence that the Christ of the Bible is pre-existent. He is prophesied by Daniel as the "Ancient of days." Dan. 7:19-21, "Then I would know the truth of the fourth beast (Roman empire), which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head (ten kings, of ten nations, the revised Roman, Babylonian system, perhaps nations of Europe), and of the other which came up, and before whom three fell; even of that horn that had eyes,

and a mouth that spake very great things, whose look was more stout than his fellows." No doubt this will be the "man of sin." 2 Thess. 2:4, the beast out of the sea, Rev. 13:1, who has "ten horns." "I beheld, and the same horn made war with the saints (Rev. 13:7), and prevailed (physically) against them; Until the Ancient of days came (The Christ), and judgment was given to the saints of the most High; (Rev. 11:18, Rev. 20:4) and the time came that the saints possessed the kingdom (in the millennium)."

God the Father is also referred to by Daniel as the Ancient of days, Dan. 7:9, 13. Space forbids writing these out, however, the reader can look them up and read for themselves. Looking further into the subject of Christ being pre-existent with the Father before the "foundation of the world." At this point we turn to Solomon's account in the Book of the Proverbs, where he uses "wisdom" as a symbol of God and Christ, and in which he points out the Christ. Please read and study carefully the first twenty-one verses of this chapter, which undoubtedly means wisdom, as symbolical of Christ.

Now consider with us Prov. 8:22-36, "The Lord possessed me in the beginning of his way (wisdom, yet Christ), before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths,

I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

Dear reader, can you not see how that all these Proverbs point to "wisdom" as a symbol of the Christ of the Bible? How that they distinctly show that He was and is, pre-existing, from before the foun-

dation of the world? Next, we wish to show by the Bible the Word of God, that both God and Christ are "wisdom." In speaking of wisdom, Prov. 3:18-19, tells us, "She is a tree of life to them (Christ is eternal life) that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens." We do not wish to use too much time or space in these articles discussing wisdom as symbolical of Christ. Both knowledge and wisdom are two great essentials and volumes could be written pertaining to them.

In our pursuit of them it is very essential that we get understanding, that we may be able to distinguish between true knowledge and wisdom of God and the knowledge and wisdom which comes from that old serpent, the devil and Satan. So, we pause here and note some Scriptures relating to Christ and wisdom. The apostle Paul in writing to the church at Corinth, gives us valuable instruction and a clear distinction between the two wisdoms. First, in 1 Cor. 1:23-24 he says, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The apostle John tells us that "God is love," also we read "God is wis-

dom." Hence, we sing the words of the poet, God is wisdom . . . God is love.

Again, 1 Cor. 1:30, "But of him (the eternal Father) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Also, 1 Cor. 2:5-8, "That your faith should not stand in the wisdom of men, but in the power of God." Let us not fool ourselves, there is a distinction, a difference, between the wisdom of men and the wisdom of God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," Jas. 1:5. "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

We have brought these Scriptures, these proverbs, concerning Christ, in our study of the Christ of the Bible, using wisdom as a symbol of Christ, as a warning to one and all of us, to beware of the "wisdom of this world, the wisdom of men." The need for this warning is great in the Dunkard Brethren Church. When we stop and

consider what is being taught our children and grandchildren, in our high schools and colleges, the ungodly atheism, and ridicule of our Christ and His Word, we should "beware."

(To be continued.)

Bro. Wm. Root

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Great Bend, Kans. 67530

HIM! HIM!! HIM!!!

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Meekness, temperance: against such there is no law," Gal. 5:22-23.

I would like for us to consider the wording of these scriptures, for at first glance it might seem as if there is a mistake, for it says, the fruit is (note that this is singular) but then goes on to name multiple fruits. We might think it should read, the fruits of the Spirit are, but praise God there is no mistake, for all of the fruit is one. They are all one in Jesus for Jesus is all of these things. If we lack love, we don't need love, we need Jesus. If we lack longsuffering we don't need longsuffering, we need Jesus.

Jesus is the true vine, we are the branches, if we believe in Him He will produce Himself in us and through us. When Moses was sent unto the children of Israel he asked God, What shall I say unto them when they ask me what thy name

is? "And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you," Exodus 3:14. This is exactly what Jesus is today, for He is the same yesterday, today and forever. He is the great I AM. Whatever we need, He is always the ever present I AM, that need.

The word Jehovah means I AM. In the 17th chapter of Exodus Joshua fought Amalek, and when Moses held up the rod of God Joshua prevailed and so an altar was made and named Jehovah-nissi which means I AM thy banner, Ex. 17:15.

In Acts 19:17-20 when the name of the Lord Jesus was magnified, people believed and confessed and the Word of God prevailed. What is our banner as a church and as individuals? As we look about, we see many banners. Some hold up speaking in tongues, some hold up worshipping on the seventh day, some hold up the name Jehovah, it is not always Jesus and something, but it is always this "and something" that becomes their banner and it is usually in the form of some doctrine.

We need to pray for those who have been blinded by the god of the world, into magnifying their own flesh by the use of the law **and by** telling us we have to do this or that to be saved and to keep our salvation. Sound doctrine is for the saved and it doesn't save us or keep

us saved. For we are saved by the precious blood of Jesus and are kept by the power of the Holy Spirit through faith. We counsel these people to get salve for their eyes that they may look at themselves, for if we don't have the faith to put everything into Jesus' hands, we don't yet have saving faith.

What is in our hearts? Jesus or "and something" the Word says out of the abundance of the heart speaketh the mouth. We have a lot of self-righteous, stiff-necked, rule trusting, hypocrites who preach whole sermons and never once mention the name of Jesus Christ. If we are men-pleasers, we are not the servants of Christ.

When we are weighed in the balance, with the righteousness of Jesus on one side and ourselves on the other, we will be found wanting. It is only when Jesus is on both sides and we become as nothing, that the scales balance. If we add the church or this or that we get out of balance again.

In Jer. 23:6 the name of the Lord is called Jehovah "Tsikenu," The Lord our righteousness or I Am thy righteousness. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable

unto his death," Phil. 3:9-10.

Too many people know of Him, but they don't know Him. They don't have power over sin, because they try to improve the old nature with works rather than crucify it on the cross and become conformed unto His death. For Christ came not to straighten us out, but to cross us out. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Before Jacob received a blessing and power he was asked one question, "What is thy name?" Now Jacob means supplanter, deceitful, wicked, and that is what He is asking us, What are you? Until we confess the same thing and admit that in us is no good thing and that we are completely helpless, we will never have this power.

Jesus is the Sun of righteousness, when we look up and see the moon, we don't really see the moon, but the reflection of the sun. We are like the moon, we don't have to do anything to reflect Christ in this dark world but believe, for Christ doesn't want to see us working for Him, but He wants to see Himself working in and through us.

We must see ourselves as completely insufficient before we can say my sufficiency is not of myself. We must be as clay before He will

mold and shape us into a pleasing vessel. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord," I Cor. 1:30-31.

Under the law with its ten-fold lash,
Learning alas, how true,
That the more I tried the sooner
I died,
While the law cried, You! You!!
You!!!

Hopelessly still did the battle rage,
"O wretched man" my cry,
And deliverance I sought by some
penance brought,
While my soul cried, I! I!! I!!!

Then came a day when my struggling ceased,
And trembling in every limb,
At the foot of the Tree where Christ
died for me,
I sobbed out, Him! Him!!
Him!!!

In love,

Bro. Berton E. Smith
R. 2, Topeka, Ind.

—o—
The blessedness of persecution comes after the blessedness of heart purity.

—o—
One hindrance to faith is that of looking at our surroundings, and not to the fixed promises of Jesus.

NEWS ITEMS

NOTICE

We, who were sent to Denmark, were told by the Assembly of Christ that they will not accept the Doctrine and interpretation of the Scriptures, as believed and practiced by the Dunkard Brethren church. Accordingly we have returned to America. We will give a detailed report to the General Mission Board at the earliest possible date.

We pray God's blessings on the Assembly in Denmark, for all they have done for us. We love them and shall hold them up in prayer. God knows the true concerted effort we made, often in tears for His cause, and pray that the seed we have sown will, at some future date, bear fruit.

We want to thank the Brotherhood for their moral and financial support. Also for your letters and prayers. May God bless each of you.

Bro. Millard and

Sister Minnie Haldeman

Bro. Paul and

Sister Margaret Myers

McCLAVE, COLO.

The Lord willing, the Cloverleaf congregation will begin a Revival meeting Sept. 18 with Bro. H. I. Jarboe as evangelist. The meeting will continue one week and close with a Lovefeast Sept. 24, by all-day services on Sunday. We invite

all to come and worship with us. May our prayers all be for a heart full of faith in a living Christ.

Sister Rosella Kasza, Cor.

PLEVNA, IND.

The Lord willing, Bro. Ernest Miller will begin a two-week meeting at Plevna, Ind., on Oct. 2. The Communion will be Oct. 15. Pray for these meetings and an invitation is extended to all who can, come and enjoy them.

GREAT BEND, KANS.

The little group at this place met for regular services Sunday, July 10. After Sunday-school, Bro. Warren Smith of the Cloverleaf congregation, Colo., brought the message. There were eleven present. Bro. Smith's remarks were an encouragement for all to be watching and waiting, ready for the Master's return for His saints.

We are looking forward, at this place, for additional help from other congregations of the third District, every third Sunday of each month. We earnestly desire an interest in the prayers of the entire Brotherhood on our behalf, that we may hold our faithful. We invite all our brethren and sisters, who can, to stop and worship with us. Services at ten and eleven each Lord's Day, when nothing prevents.

Bro. William Root

ELDORADO, OHIO

We were privileged once more to

have a series of Revival meetings. Bro. Paul Hartz was with us and he did not shun to declare the Gospel to us. It is now up to us what we will do with the Word of God. We were also glad to have his wife, Sister Mary, with us also. We were all made to rejoice when two young girls gave their hearts to the Lord. We pray they may hold out faithful to their vows.

The Lord willing, we plan to have our joint Harvest Meeting, with the Englewood congregation, on Sept. 25. It will be at the Eldorado church house this year. Elder Edward Johnson has consented to be with us at this time.

Sister Mary Gibbel

SAVAGE RIVER, MD.

The Broadwater congregation just closed a ten-day series of Revival meetings, from July 29 to Aug. 7. Our evangelist, Eld. James Kegerreis, could not be with us the first few days of the meeting, Bro. John Peffer of Springfield, W. Va., filled the pulpit for him. These two brethren gave us Spirit-filled messages, which were a great blessing and spiritual uplifting to all who attended. May the Lord bless the seed that was sown, so that it will take root in our hearts and become active in our lives. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," Heb. 2:1.

Saturday afternoon we met for examination services, with Communion in the evening. Eld. Frank Shaffer officiated at the Communion. Visiting brethren during the afternoon and evening were: Frank Shaffer, Foster Shaffer, Carl Broadwater, Homer Mellott, John Peffer and our presiding Elder, James Kegerreis. We met again Sunday morning for Bible study and worship. Bro. Kegerreis brought a Spirit-filled message to a full house. Brethren Homer Mellott, Foster Shaffer and Frank Shaffer were the speakers in the afternoon. These brethren each gave us much food for thought.

We want to thank all the visitors and invite you back again. We were happy to have Sister Kegerreis and Marlin with us during these meetings. While there were no immediate results from these meetings, we pray the good seed sown may find lodging in fertile soil and bring forth much fruit for the Master. "But be ye doers of the word, and not hearers only, deceiving your own selves," Jas. 1:22.

Sister Bertha Dorsey, Cor.

THE DENMARK LETTER

As you read this Denmark letter, receive it as a desperate, urgent appeal to our Brotherhood to spend more time in earnest, sincere, devout, fervent, effectual prayer for the Church and for the cause of Christ here on earth.

There are serious religious difficulties here in Denmark. People are more interested in pleasure than they are in their soul's salvation. Pray for your servants here.

News from our homeland is disheartening. The war in Viet Nam is dreadful. Racial strife in many parts of the globe are a shame and a disgrace to the name of Christianity. Many persons are suffering severe persecution for the name of Christ. We need to pray more.

The moral standards the world over are deplorable. They are here in Denmark and they are in America. Much wealth, a passion for sin and compromising with the devil is making a very wicked world. The people of God need to pray like they never prayed before.

Such evil is not only involving the guilty, but the innocent suffer as well. To add to the horror, Communism is sweeping over the world like a long, dark shadow and with the speed of a raging forest fire.

Mass hatred between nations, fanned by the fires of Communism, is spilling the blood of thousands in southeast Asia. America has herself caught in the tenacles of war and the tenacles of Communism.

When Communism overtook Russia, she declared to the world that there was no God. She made the people believe that Christ was a character in mythology. Russia made a great bonfire of their Bibles.

After Germany removed the

Bibles from here schools, the Christian banner was replaced by the swastika. Hate and war replaced love and peace.

When Communism strikes, it hits hard. It is aimed at our younger generation. We need to very earnestly pray for our young people. We need to preach the Word with power and sincerity.

I feel that America needs to get very humbly low on her knees and spend much time in prevailing prayer. Prayer from a broken and contrite heart will reach to the heart of God and a fervent prayer will change things.

One of the sharp tools of Communism is to pollute the minds of young people, our future leaders of religion and government. Here in Denmark every news-stand is loaded with pornography. It is embarrassing to walk past many display windows. In them are all kinds of evil and lewd literature, including large pictures of women in natural color, in full nudity.

I needed a pocket edition of the New Testament, in English. I went from book store to book store, in Copenhagen. I did not find one. But I did find in the book stores, rack upon rack of filthy novels, paperbacks, lewd pictures and heaps of pornography.

I spoke to one clerk who could speak English. I asked him why he handles so much trash. He stated that it is in demand and that his

competitors handle it and he is compelled to. He stated that three years ago, a woman book-seller was arrested for selling such sinful merchandise. She secured a lawyer and won her case. Since that court decision, Denmark has been wide open to Satan's wares.

Denmark is not alone in the trade. I read where the USA has literally opened the door to sin, shame, lewdness, indecency and pornography by repealing the law prohibiting the showing of such trash on the screens of the public theaters. Such sinful pictures are viewed by the millions every night of the week. The repealing of this law follows the condemning of the reading of the Bible and the offering of the Lord's Prayer in our schools. I think Communism has a deep-rooted hold on America at this very present moment. We need to pray. I read that after restraint was removed from movie-picture making and showing, juvenile delinquency increased 37 per cent.

J. Edgar Hoover has issued statement after statement, verifying the fact that juvenile crimes and sex offenses are bred into the young people of our land by the highly suggestive and offensive reading and pictures spread over the land by the facilities of photography, the printed page and the television. The three mediums of impressing the mind, used the wrong way, costs millions of dollars in money a year, and no

estimate on the amount of lost character ever will be ascertained. Only eternity will have the total cost.

We need to pray to God that America will put on the brakes. We pray she will not succumb to the fate of other nations who abandoned the principles of Christ.

For years, over America, in our high schools, there have been ungodly clubs, open to young girls, whose qualification for membership must be—that they have sacrificed their virginity. We must pray that God will wipe out this devilish work, prompted by the arch enemy of our soul.

Truly, we must go to our knees more often and more earnest. Not only do we need to pray. We need to preach God's Word as we never preached it before. We need to live our profession before men.

We need to strive harder as we see the day approaching. The Word states that it will wax worse and worse. So, we must expend more effort for the cause of right.

Before I close this article, I beg every reader to pray for Brother Watchman Nee. Bro. Nee is a Chinaman. He is a minister of the Gospel. He accepted Christ as his personal Saviour many years ago, in China.

He was led to Christ by missionaries of the Church of the Brethren. Bro. Nee is an old man. He has spent the last twenty-seven years in prison, because he faithfully

preached God's Word. He is a plain man and wears plain clothes as his testimony before those he comes in contact with.

Over the years he has been shamefully mistreated. He has been put through all kinds of torture, attempting to force him to relent and give up his faith. He has been brain-washed many, many times. Look that word up in the dictionary.

The Assembly of Christ are in contact with relatives of his. His condition is pitiful. We need to pray that God will either deliver him from his torturers and tormentors, take him home to his heavenly reward, or give him continued grace to endure, as did the apostle Paul.

The Assembly here prays earnestly for him. May every reader pray for Brother Nee. There are other very touching instances that I could relate, that need our prayers. We, your servants in Denmark certainly crave your prayers. It seems we are at a critical point in time. So critical that men and women ought to pray everywhere, without wrath and doubting.

Bro. Paul R. Myers

THANKS

I want to thank the Brethren, Sisters and friends for their kindness in remembering me with prayers, cards and flowers during my stay in the hospital.

Sister Anna Horn, York, Pa.

OBITUARIES

DANIEL K. MARKS

Departed this life June 5, 1966, near West Milton, Ohio, at the age of 79 years, 5 months and 9 days. He became very ill while attending General Conference and died as he was being taken for medical help. In the evening of June 6 there was viewing at the Roy Miller Funeral Home at West Milton, Ohio.

He united with the Dunkard Brethren Church soon after organization of the Shrewsbury congregation, and had served in several offices of the church.

Surviving are a daughter and six sons: Mrs. Howard Myers, Joseph Marks and Daniel Marks, Jr., York R. 3; Charles Marks, Loganville; Paul Marks, Felton R. 1; Melvin Mark, Red Lion R. 3; and Ervin Marks, Hellam R. 2; 19 grandchildren and 11 great-grandchildren.

Funeral services were held in the Shrewsbury Dunkard Brethren Church by Elder David F. Ebling and Bro. Carl Broadwater. Interment was in cemetery adjoining New Fairview Church of the Brethren near York.

Sister Fern Ness, Cor.

MINNIE M. MILLER

Was born June 10, 1877, and died March 13, 1966, at the age of 88 years, 9 months and 3 days. She held membership with the Shrewsbury congregation where her husband has served as deacon and pre-

ceded her in death a number of years previously.

Surviving are nine children: three daughters, Mrs. Earl Lehigh, Mrs. Melvin Lehigh, both of York, and Mrs. Benton Junkins, Dallastown R. 1; six sons, Walter Miller, Ft. Myers, Fla; Raymond Miller, Dover R. 2; Earl Miller, Spring Grove R. 1; David Miller, York; John Miller, York R. 4; and Andrew Miller, East Berlin R. 1; 25 grandchildren, 43 great-grandchildren and a brother, Robert Gise, of York.

Funeral services were conducted March 17 at the Max G. Anstine Funeral Home, York. Elders David F. Ebling and Howard E. Myers officiated. Burial was in the Mumert's Meeting House Cemetery.

Sister Fern Ness, Cor.

BRO. WILLIAM E. NOECKER

Was born Sept. 5, 1899, at Summit Station, Pa., and departed this life July 5, 1966, at his home near Auburn, Pa., at the age of 66 years and 10 months.

On July 24, 1924, he was united in marriage to Cora Yeick. To this union were born thirteen children, eight sons and five daughters; two sons which preceded him in infancy. He leaves to mourn his departure: his wife, Sister Cora Noecker; six sons, Moses of Orwigsburg, Bro. Samuel of Wernersville, Bro. Daniel and Bro. Paul of Auburn, Bro. James of Hart, Mich., Bro. Thomas of Clearville, Pa.; five daughters:

Ruth, wife of LeRoy Leymeister of Orwigsburg; Martha, wife of Clifford Steffy of Auburn; Mary, wife of Clyde Leymeister of Orwigsburg; Sister Rachel, wife of Bro. Mark Eberly of Myerstown; Elizabeth, wife of Christopher Frantz of Auburn, and 42 grandchildren.

Services were held at the Lundbye Funeral Home at Orwigsburg, Pa., with Elders James Kegerreis and David Ebling in charge. Burial was at Red church, Orwigsburg, Pa.

The family wishes to express their thanks and appreciation for the prayers, cards and gifts given during the illness and death of Bro. Noecker.

ARTICLE 2

All males will register, whether C.O.'s or not. At the age of 18, Brethren must register with their local Board. The local Board will send Form SSS No. 100. On this form, be sure that Series VIII is completed, declaring registrant is a C.O. Then, the local Board sends SSS Form 150. By this he submits the information by which he may be classified in Class I-O.

If he is a student, a father, or physically handicapped, he submits this information also, in addition to his claim as a C.O.

Be sure to sign "Statement B" in Form 150, but not "A."

Be careful to return Form 150 within the time limit provided. No

further action by the registrant until he receives SSS Form 110, which is his notice of Classification.

An I-O registrant must report for physical examination. Before any Class I-O registrant can be assigned to Civilian Service, the local Board must issue to him an SSS Form 223. This physical examination given a C.O. is identical to that given men entering the Armed Forces. SSS Form 152 will be sent to those who are found acceptable by current physical and mental standards. When the arrangements for the individual's civilian assignment have been completed the local Board will issue SSS Form No. 153.

Copies of all filed materials should be kept by the registrant. This may be needed later.

A registrant is re-classified from I-O to I-W when he has received an order to report for Civilian Work and has begun his work as directed, then his employer will complete the "Statement of Employer" provided on the form and return a set of forms, thus completed, to the local Board.

Civilian Work is in lieu of induction. The registrant will serve in such civilian work for two years. While in this work he is classified as I-W. This service is in: hospitals, welfare services, relief agencies, services for the mentally and physically handicapped, in war suffer's relief and in other works of mercy in the U.S. and its possessions and

in other countries around the world.

Ray S. Shank

201 W. Coover St.

Mechanicsburg Pa., 17055

MACEDONIA

Our happy privilege to worship at South Fulton was extended on Jan. 2, when our Elder and Sister George Replogle came to us. Worshipping together with old friends and neighbors brings us strength and gladness and honor and glory unto God. David tells us to sing psalms of praise and thanksgiving. To give unto the Lord the glory due His name, to bring an offering and come before Him, to worship the Lord in the beauty of holiness. 1 Chron. 16:29. Our best offering is our praise which glorifies our Heavenly Father.

Bro. Replogle reminded us that we came to worship in spirit and in truth, for the Father seeketh such to worship Him. We are thankful for his timely message. Read with us:

"Truth," we think of it as the Word of God. I hope we all believe the Word as being true and precious. Let us take inventory of ourselves to see how precious we consider His Word. Deut. 32:4, He is the Rock. His work is perfect for all His ways are judgment. A God of truth and without iniquity, just and right is He.

Do we believe He is without iniquity? We sometimes allow a bit of what is untrue to come into

our life. Do we believe it is an actual fact that there is no part of unrighteousness in God's heart and mind? Do we accept that as truth? No man, no matter how highly educated can find anything untrue in God.

At the Cross there were those who said, He made Himself Son of God. Later when the temple veil was rent in twain, those same men said in great fear, Truly this was the Son of God. Why, because they had evidence. Another instance is Pilate, "I find no fault in Him." By evidence God proved Him without iniquity. Jesus came not to glorify Himself but, "to do the will of him that sent me."

John the Baptist felt his own unworthiness. Jesus told him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Because of this we must all be born of water and the Spirit to see heaven.

The Spirit, like a dove, lighted upon Him as evidence of truth, "My beloved Son, hear ye him." Other evidence of truth was the persecutions He withstood. Because His hour was not yet come, they had no power over Him. They were amazed by what He spoke; they told their ruler, This man spake as none other.

Judging by the way we live, temporal and material things are precious to us. We take care and precautions that nothing happens to our possessions. When it comes to

the truth of God's Word, how high do we value it? Do we consider it precious above everything else in this life? I believe Jesus did.

In Gethsemane His sweat was as drops of blood. Why? Because He had something to do that was almost impossible for Him. Yet He considered His Father's Will most precious, above His own life even. He asked, "If it be possible, let this cup pass from me, Nevertheless not my will, but Thine."

In our life when a decision must be made of God's Will or ours, do we take God's Will always? Is His Will uppermost in our heart and mind; that we might be in heaven rather than the place prepared for the Devil and his angels?

His Will is for us to find the essential things. Examples: Love your enemies, Bless them that curse you, Do good to them that hate you, Pray for them which despitefully use you and persecute you, Matt. 5:44. Do we believe this is true? Does the fruit of our life show we believe it?

After the trial is over, can you pray a prayer for the soul of the person who used you despitefully? Can you pray because you believe God can bless that soul? There is no other source of truth except God. David says, "The law of thy mouth is better unto me than thousands of gold and silver," Ps. 119:72. How precious is Thy law to me?

Have you thought of all the

things gold and silver will buy? What does that mean to us? David believes the judgments of the Lord are more to be desired than gold, yea, than much fine gold, Psa. 19: 9-10. The world spends thousands of dollars for what is not bread and for much that actually amounts to nothing. These riches are highly esteemed in their minds and even more precious to them than the Word of God.

How do we feel about fine gold? Jesus said, "If ye love me, ye will keep my commandments. If ye continue in the faith ye are my disciples. By this shall all men know ye are my disciples, if ye have love one to another." "Ye are a chosen generation, a royal priesthood, a peculiar people," 1 Pet. 2:9. We have to be a separate people and come out from among the world.

We did not have much use for God's simplicity when we were sinners. No one can be a sinner and obey His Word truly. If we believe the Word is truth, we will keep His commandments. From sinner to Christian is a complete change. The Word then becomes more precious than even the things we once loved.

The individual who finds an oil well rejoices because he found great treasure. When God comes to us, do we rejoice that we have found great treasure in Him? An honest man can look into any man's eyes with a clear conscience. Such character is worth much to us. Can we

look in God's eye and have a clear conscience that we believe His Word is truth?

Jesus said, "Upon this rock I will build my church," John 16:18. Not upon the disciple Peter, but upon the confession and belief of that disciple, "Thou art the Christ, the Son of the living God."

God's Word is an eternal principle of right. One individual steals, another does not. Who is right? The one who does not steal, of course. A man appears to change God's law, when he says he loves God and does not keep His commandments.

To those who say: feet-washing, sister's prayer-veil, etc., are only old customs and are no longer necessary; just as Jesus had an answer for Peter, who said "Thou shalt never wash my feet." Jesus did not tell Peter to drop feet-washing but rather, "If I wash thee not, thou hast no part with me." It is not the way we believe, but the way that God's Word tells us that is important.

The reward is going to be to the faithful, not matter the color, race or creed when Jesus returns. Paul said, If any teach a doctrine different from that of Jesus, have no part with him. Do we accept all the doctrine of Christ as truth? How precious is this truth to us?

Sister Elta K. Blythe
822 W. Calhoun
Macomb, Ill.

STOPPING SMOKING

The hope of any general departure from the cigarette habit lies not in this generation's stopping smoking, but in the next generation never starting. Persuasion will have to begin early in life. Surveys have shown that regular smoking usually starts at the age of about seventeen. The first cigarette is usually smoked about two years earlier. But it has also been found that some boy pupils have smoked before they were ten years old. Attempts to stop children's smoking should begin at about ten years of age and not in the mid-teens.

The Bible Friend

I am not much of a mathematician, said the cigarette, but I can add to a boy's nerve troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his work and discount his chances of success. They laugh, well try me and you will find out to your own sorrow, some day.

THE FEARFUL RESULTS OF DRUNKENNESS

In a park at Toronto, Canada, sat two young people talking, according to a Canadian exchange. The subject of their conversation was whether or not a moderate use of liquor might be safely permitted. At last one of them said: "You know I was born in Glasgow, and brought up most of my life since

I was ten years of age with my aunt. What you do not know is that my mother died of a broken heart when I was ten years old, and my father died a hopeless drunkard. My two brothers and one sister went the way of my father, and my only other sister would also have succumbed, but that the grace of God reached down to her and salvaged what was left of her womanhood. Today she is preaching the Gospel in Siam, and God has wonderfully blessed her life. I cannot picture to you the heart-breaking scenes I have witnessed in our family as the demon of strong drink seized on my father and later on my brothers. For years terror reigned at home. Again and again we were indebted to kindly neighbors for shelter when we had fled for safety to the street.

"When sober my father was one of the kindest men that ever lived, but a metamorphosis took place when he took drink. When he married my mother he had a career of honor and prosperity and perhaps fame before him. He was recognized as one of the coming great geologists of Britain, and his monograph on the "Rock Formations of the British Isles" was recognized as the work of a scholar. He thought he could take a drink or leave it alone. The result was that he became one of the most confirmed drunkards, secretly at first, then openly. He lost his position at the

University, sank lower and lower in the social scale. The lower he sank the worse he became, as though he tried to drown in drink the slings and arrows of an outraged conscience. Mother stayed with him, always seeking and striving to revive the flickering flames of his dying manhood. But drink was all he lived for, and a gentle, kindly man, and at one time an affectionate husband, became a raging demon when drunk." The girl's voice choked with sobs.

"My father became a dipsomaniac," she went on. "The best physicians in Glasgow tried in vain to cure him of the terrible curse, but his will power was completely gone, and even if he had exerted what he had the results would have been doubtful. He died in delirium tremens in the Alcoholic Ward of Duke Street Hospital. My mother did not survive him long. But the terrible thing is that the craving for alcohol was passed on to his family, and all but two of them found death in the cup. I have told you of my sister. Not one drop of liquor has ever touched my lips. Not one drop, by God's grace, ever shall. Our old Scots doctor warned me years ago, 'Lassie,' he said, 'the sins of the father are visited upon the children, but aye remember that where sin abounded grace did much more abound. Your only safety lies in never touching liquor. When tempted aye remember the hymn ye sang

as a wee barin, "Look ever to Jesus, He will carry you thru."'"

Drink is always an enemy. It is always a menace. It robs its victims of their noblest qualities, the love of God, the love of family and friends must take second place where drink is master. The only safe attitude toward it is "Touch not, taste not, handle not."

Sel. Sister Shella Stump

FAULTS OF OTHERS

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them; and that we should not be blind to their good qualities when we are so sharp-sighted to their bad ones. What if others are weak, is that a reason for no longer keeping any friendship with them? You who complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see—if all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And besides, even supposing that men had nothing to reproach you with. Yet consider what obligations you lie under from God to show forbearance toward others for which you know you have such abundant occasion at His hands.

Sel.—Betty Nicholls.

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that He is a servant of the Most High, and into the cottage to assure the peasant that He is the Son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the earth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to

the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scriptures in his hand, he says to his friends and comrades: "Good-by, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

—Henry Van Dyke

THE DOOR IS OPEN

When you reach the bottom of your despair,
And you think there's no one to care,
Someone cares for you. Whoever you are,
However low your estate.
He cares, He cares! And it's not too late,
The door's still open, hold out your hand.
Let Him lift you up, so you may stand.
The door soon may close, so hasten on.
Enter now. Alas, soon time will be gone!
'Twill be forever too late.
Oh, the weeping and wailing of those left to their fate.
Escape while you may. Today is the day. Tomorrow is too late.
For judgment is coming with sorrow.
Don't trust in tomorrow and be forever too late.
Sister Mary Bickelhaupt

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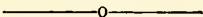
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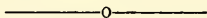
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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BELIEVING GOD'S WORD

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness," Rom. 4:20-22. Here we find the reason for the great strength and power of Abraham. Who said so? is a questioning phrase which we hear so often. In fact the person saying something, determines often whether a statement means anything to us or not. This is especially true concerning statements, which through our knowledge or experience upon the main thought of the statement, causes us to doubt the veracity of the statement.

Before we can evaluate God's Word, we must spend some serious thoughts upon it's Author, Almighty God our Creator. We must consider His vast experience throughout the ages. We must consider His great ability and His vast power. We must consider his unchangeableness throughout the ages of time. In fact

God is so much greater, wiser and nobler than we are, that we can hardly even consider Him at all.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," Heb. 1:1-2. What else can we do but to take God at His Word? Who am I to question the least part of God's Word? There is no room in my short life for the least particle of unbelief. The best comfort, the most happiness, the greatest satisfaction comes to each of us if we simply "Trust and obey." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," Jas. 1:17.

Let us consider the details of God's Word from another angle. We have the details of fulfilment of God's Word for nearly 6000 years, through the records of various faithful writers and also secular historians. Have the things which

God has promised been fulfilled? How near were they exactly fulfilled? True, many things did not take place when certain men thought they would, but God did not say exactly when they would take place, did He? Was not the time and often the exact place, man's idea of God's promise? Did not most of God's great promises take place in miraculous ways, which man thought never could possibly happen, because of this or that or some little detail?

Abraham's faith was seen by God and this was the reason God could impute righteousness to him.

An unquestioning faith in us toward redemption through Christ and His examples, will bring about our justification before God. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. 4:16. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me," Heb. 13:5-6.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," John 1:12. Dear reader, this is a wonderful eternal promise. Do you fully believe this?

If not, what grounds do you have for doubting it in any way? We hear many things advertised today, in ways that are appealing. Do you have any just reason for doubting these statements, unless you have honestly tried them? What can you lose by a sincere trial of God's plan of salvation? Yes, the promises are so far-reaching and so comforting that they are really worth many times the effort of a trial.

God has always hated sin and He has pronounced very severe penalties upon it. We often fear and shun God's presence and even His worship and His followers, because we realize "that we have all sinned and come short of the glory of God." We should never lose our life in despondency because of this, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:9. Can you think of any easier way to remove your sins? Don't our parents try to give us what we ask for? Why should not our Heavenly Father also treat us with compassion? Yes, dear reader, our parents are often not able to even meet our many needs, but God is abundantly able to supply. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power," 2 Thess. 1:11.

OUR TEXTBOOK

"And God said," Gen. 1:3, 6, 9, 11, 14, 20, 24, 29. Here we find only three small words, but alas what wonders came about because of them. It is indeed fitting that we should have these three words in the beginning of creation. If we turn to John 1:1-14 we again find God speaking. Dear reader, He is telling us even greater things here than what He said into being in Genesis one. God's Word tells us many things which are so great, so marvellous and so far-reaching that we can hardly grasp even a picture of their greatness. God spoke to us by His Son in many, many places. "By whom also he made the worlds," Heb. 1:2. What "worlds." Yes, His power reached out into the heavens, into the great planetary systems without end. Can our finite minds grasp and behold worlds without end? Alas we also see them functioning with mathematical accuracy and precision throughout the years.

We are living at a time when man is down-grading God and trying to up-grade himself. We are living at a time that man does not want to accept anything that he cannot get into a test-tube. God is too great for such control by man. As we behold all His creation, we are amazed by even the magnificence of our little solar system, which is only one of God's systems.

Such a vast creation must have a beginning, must have an architect, must have someone to put it into being. Yes, God's Word is just that powerful today, if we will allow it to function; establishing our faith and allowing us to serve Almighty God. God said and marvellous things came into being and continued to serve their purpose, even these many years. Are you grasping a little idea of the powerful Word of Almighty God? "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Heb. 4:12. Beloved, we are born again, not of corruptible seed but by the Word of God.

How glorious! and we are nourished also by that Word. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby," 1 Pet. 2:2. If there is anything that we need, yes, that this old world needs, it is to be awakened to the realization of the power of Almighty God. Dear reader, we will be judged by the Word. My dear young people, and we have a large number who I hope will read this, there is only one complete textbook in the world. Yes. It will answer every question for all time, past, present

BIBLE MONITOR

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and future. That is the Bible. We each should look with reverence, we should look with awe to this infallible Word of God. This is the only criterion, the only standard to mark and try the spirits that are in the world.

Beloved, we have endeavored to explain many things by modern psychology, but the most reliable, the most authentic Book for human relations and to bring peace of mind, to bring stability to a changing world, is the Holy Bible. The Bible is actually the most informative and the most dependable Book. Students, the Bible is a book of science that is ahead of any other book. Look back with me into the history of men's conception of the earth and we find a day when man taught that the earth was flat. Yes, such

teachings were the news of that day, but had they referred to the Bible they would have found the revelation years before. "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in," Isa. 40:22. God's Bible definitely explained that the earth was a circle, long before man was able to discern it.

Also we remember that science taught what the earth rested upon, what it's pillars were and how it was sustained. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing," Job 26:7. How many years it took man to find out that the earth turned in space and upon nothing. Again our astronomers were really surprised as they turned their great telescopes toward the heavens, just in late years, and found a place in the north where there are no stars. God has said, years and years ago, that there was an empty place in the north. The Bible is the answer, the Bible is always ahead of man, if we only discern Its truths. We could go on and on and you would be astonished. Think of the vast expense of space exploration, which a little time reading and a little prayerful study, would have revealed to us already in the Bible.

We could spend much time in various fields, which depend upon

man's well-being, referring to this or that verse of the Bible. How much time, how much sorrow, how much loss of life could have been avoided in various fields, if man would only go to God's Book first. The automobile, the airship, the space ship are all clearly mentioned in the Bible. Alas these things being fulfilled, all point to the end of time and warn us to be ready for the return of our Lord. In the University of Virginia much time was spent on the study of Abraham Lincoln, his literature and such writings as his Gettysburg address. Yet he had very little schooling as man considers it today. Where did his wisdom come from, where did he get his education? His main text book was the Holy Bible. Also as we look back through history we find, the men who contributed most to mankind, men who were able to reach into the heights of knowledge, were men who knew their Bible and their Creator.

Again let us look at the event of a terrible battle near the end of time, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves," Rev. 11:8-9. Ah, impossible, how could people of all

kindreds and tongues and nations see this terrible scene of this great battle? Yes, the Bible tells us and now we can easily see how it can be, by television spread over the world in a moment. Such is the sequence of the fulfillment of all of God's Word. Are you searching for Its truths? Do you have explicit faith in so great a God? Are you ready for His coming? Not one jot or tittle in the Bible, shall pass away until all be fulfilled. Heaven and earth shall pass away but God's Word will never pass away, Luke 21:33.

For a few minutes let us look at some of the many things which the Bible has perfectly and previously foretold. Nearly 3000 years ago the Bible spoke of the wind and it is just recently that man has caught up with the Bible, in the knowledge of the circuits of the winds. "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits," Ecc. 1:6. Man has searched for years to discover the circuits of the waves and the theory of evaporation and condensation, which maintains the water-level over the earth. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again," Ecc. 1:7. Many infallible truths would be ours if we only studied the Bible more and experimented in

theories less. Man has had all kinds of ideas, all kinds of opinions of diseases; until he finally did arrive at the germ theory and man has thus evolved a way to control diseases by destroying the germs. Alas if he would have thoroughly studied the Bible, he could have found out about diseases and how to control them more accurately and more perfectly through simple, natural means. Dear reader, the Bible still has much in store for you and me, if we will only prayerfully and honestly meditate upon its precepts. If there is anything that every one of us needs today it is, to pray more for one another that our faith and obedience unto so Holy a Book be more devoted and sincere.

From sermon of

Eld. Ernest L. Miller

THE CHRIST OF THE BIBLE

Part Four

We closed part three of this series discussing the "Pre-existing Christ." We return now to our original text, Jno. 8:31-59. Our theme is verse 58, "The Great I Am." "Verily, verily, I say unto you, Before Abraham was, I am." Jesus had said unto them, as recorded in verses 31, 32, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make

you free." Again He said in Jno. 7:16-17, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine; whether it be of God, or whether I speak of myself."

Another theme text adopted for this message is Jno. 14:6, "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father, but by me." Before He (Jesus) . . . Is any of the other glorious realities, which He declares Himself (in the Bible) to be. He is the "first, the I am" . . . "the alpha." It is our purpose in this article to exalt Jesus Christ and Him alone. He is the One who has "redeemed" us by "God's grace," by His "blood," through the Gospel. He has called us into His "Kingdom," through "birth" into His "fellowship."

In this message, let us see Jesus Christ, the "I Am." First: as the basis of our faith, and second: as the basis of our "fellowship," two heads. Jesus Christ the I Am, is the basis of our Dunkard Brethren faith. His statement, "Before Abraham was, I Am" was born out of intense controversy, with the religious leaders of His day. Likewise our "faith" is in controversy with the religious leaders of our day, in that many in the religious world have denied and rejected the terms of God's Grace, pertaining to our salvation. Also, many of the federated churches are denying the

other fundamentals of the Bible, calling them "myths."

When Christ told those leaders, as recorded in verses 51, 53, "If a man keep my saying, he shall never see death," they immediately charged, "Thou hast a devil." "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest; If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thyself?" He had just denounced those leaders as being of "your father the devil." There was no doubt about Christ's claims. He said, "I tell you the truth." It was the truth. They were of the devil, He was of God. And then "He declared" . . . "And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

Jesus Christ was delivering unto them the words of God. He denied their claim, that they knew God. Verse 55, "Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be liar like unto you: but I know him, and keep his saying." Jesus said, "Your father Abraham, rejoiced to see my day: and he saw it, and was glad." This was entirely too strong for those ungodly religious leaders. They say, "Thou are not yet fifty years old, and hast

thou seen Abraham?" It was at this question that the Saviour replied, "Before Abraham was I am." And surely "He was." This sharp encounter ended, with verse 59, "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

This Christ of the "New Testament," if He was not the angel of the Lord, who spake to Abraham of the "Old Testament" (no doubt) was figurative of, or a witness of Christ. Christ was indeed the seed promised to Abraham. In which all Nations of the earth would be blessed, Paul says, the "seed" was Christ. Abraham was the father of the "faithful." He was justified by faith in the coming "seed," Jesus Christ. Gal. 3:6, 8, 14, "Even as Abraham believed God, and it was accounted to him for righteousness"; "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed"; "That the blessing of Abraham might come to the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

So we find . . . Jesus designated Himself as the "I Am," identifying Himself as the "One" who spoke to Moses, when God called him to lead His people out of Egypt. Lis-

ten to the words of Moses, Exod. 3:13-15, "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I Am that I Am; and he said, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

Jesus one time rebuked the Sadducees, saying, "Ye do err, not knowing the scriptures, nor the power of God. Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living," Matt. 22:29-32. As the "I Am," we hear Jesus Christ speaking to Moses, and as the "risen Saviour," He emphasized that all things which were written in the law of Moses and the prophets and the Psalms, concerning Him must be fulfilled.

Jesus Christ is the eternal, ever present, only begotten Son of God. We take Him as such . . . He has always been . . . He always will be . . . "He is the same yesterday, and today and for ever" He is indeed in this, the fulness of Deity, in all

of His "attributes and Glory." We take Jesus Christ as the essential, absolute, Eternal Deity, and the real and proper, but sinless humanity, "The Son of Man, born of a virgin."

On this stand, there can be no double talk, duplicity, or dialogue, as we see and hear in the "World Council of Churches," in their short creedal sentence. "The great I Am" takes in long before Abraham, as we have shown you, before the foundation of the world. Jesus Christ "The Great I Am," is the living expression of God's Word. The words, He said, "That I speak unto you, they are spirit, and they are life," Jno. 6:63.

Christ identified His very presence with His Word. "These things have I spoken unto you, being yet present with you." And so He said, "He that loveth me not keepeth not my sayings: . . . and the word which ye hear is not mine, but the Father's which sent me." "If a man love me," He said, "he will keep my words: and my Father will love him and we will come unto him, and make our abode with him," Jno. 14:23-25.

To identify the Word of God with the Holy Scriptures, is an offense to some in our day. And the stone throwing continues, as men repudiate the Christ, who inseparably attaches Himself to the written Word by saying, "They are they which testify of me." Never did His Word mean more than in this

twentieth century, when men are denying and repudiating the Holy Scriptures, in the very house of God.

Some bluntly reject the Bible, as it is and as it has been received by the church, which was the "Faith of the Gospel" of the past. So-called ministers of today are telling us, that in the pages of the Bible there are many contradictions, many unexplainable bits of legend and history. Also, that there are discontinuities and puzzling lapses into primitive religion, from high plateaus of ethical insights. And yet they say, "The God of the Bible, though veiled from sight and elusive of definition, is perfectly clear in His deeds."

These modernists and agitators for revolution will not accept "the Biblical literalism," that Christ was literally raised from the dead. He was literally raised, whether in the fleshly body or in His Spiritual body it matters not. That He was literally born of a virgin; that He literally gave sight to the blind, etc. These men want to liberate Christ from the Scriptures. They say of "Biblical literalism," that it is perhaps the worst form of the chaining of Christ in which the Church has engaged.

Many of these ecumenical promoters, and especially Dr. Spike is a representative spokesman in this field, say that they should separate Christ from the Bible, because there

is a "a new curriculum" which completely repudiates the verbal inspiration of the Holy Scriptures; that the new curriculum opens the Scriptures to us and helps us to see how God's Word is known in the truth of Biblical myths, legends, history, poetry and wisdom literature.

Think of it . . . they go on believing in only clay-made man, a floating zoo, "an amphibious-footed Jesus, a Son of God, who demonstrated His Divinity, as a homebrew artist, by turning water into wine." "Jesus Christ, The I Am, who was before Abraham" will have none of this. The darkness and unbelief, which was upon the religious leaders of His day, whom He denounced as being the children of the devil, are with us today in legion numbers. To them Christ's words apply, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

In conclusion, the second division of our subject, "The Pre-existing Christ," "Jesus Christ the Great I Am," is the basis for our fellowship. Jesus said, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." It is this ever present One, the I Am, who abides in His people. In the first Epistle of John, that beloved disciple, in describing the "Great I Am," says, "That which was from the beginning,

which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; That which we have seen, and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." "The Everlasting I Am," the One who spoke these words, as the incarnation of Deity, in perfect sinless humanity, we hold up to you, one and all.

The end.

Bro. Wm. Root

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THE DENMARK LETTER

Schwarzenau, Germany

As I gather material for this article, I am standing along the banks of the Eder River in Schwarzenau, Germany. Our labors for the Lord in Europe brought us again to this significant historical city, nestled in the mountains of Germany. Here, in 1708, the first triune immersion baptism in Europe took place.

Alexander Mack, who was a pioneer leader in the early church, lived here. His old home remains in a good state of repair. People

are living in it today. In his home was held the first Lovefeast.

In 1963 Bro. Hansen, Bro. Hal-deman and the writer visited Schwarzenau. At that time, there appeared on the pages of the Monitor an account of Alexander Mack, the start of the church and a description of this beautiful, quiet and quaint village.

I have earnestly prayed, before starting this article, that the Holy Spirit would direct my pen. I have prayed that the Holy Spirit would leap from these pages as they are read over our Brotherhood, into the inner most recesses of the hearts of each reader, carrying the true intent and meaning of this article.

Brethren and Sisters, Schwarzenau, Germany, should be to each member of the Dunkard Brethren Church what Mecca is to the Mohammedan. Each Mohammedan has a great urge and desire to visit Mecca, at least once in a lifetime. It would be a great spiritual blessing to each Brother and Sister if they could visit Schwarzenau. There is a quietness, a serenity, a solemnity that is beyond human description.

To be permitted and blessed to stand along the banks of the Eder River is soul stirring. To reflect back to the time those first eight souls stepped from the banks, into the water, to be baptized into Jesus Christ, to have their sins forgiven and to receive the Holy Spirit,

brings tears to otherwise dry eyes. They were under persecution. They had prayed for guidance from God. They had studied their Bibles. It took faith and courage to separate themselves from family ties, from the State Church and stand on their God-guided convictions. They had it. Do we today?

Their movement spread far and wide. It reached America. We can thank God for the spread of it and that our forefathers embraced their faith and doctrine. We can thank God that we have been given a church wherein we can carry out God's Commandments and Doctrines as revealed on the pages of His Eternal Word, through the power of the Holy Spirit. May we prove true stewards and hold this doctrine and faith for oncoming generations to enjoy, as we have enjoyed it thus far.

In the village of Schwarzenau, one can soon enter into an interesting conversation about Alexander Mack and his work for the Lord. There are those that have books and much history and they are very willing to speak about his movement.

One day we went to a farm. Out in the orchard was a grave. Under the sod of that orchard lay the remains of Bro. Ernest Christopher Hochmann. Hochmann was a religious man in the day of Alexander Mack. They did not agree on religion. Hochmann felt strong his way. Mack felt strong his way. Mack

contended that Hochmann was wrong. Hochmann told Mack that when Mack reached Heaven, he (Hochmann) would greet him there.

Through prayer and the power of God, one day Hochmann asked Alexander Mack to baptize him. He did, in the Eder River. From that day forward, they labored together in love in the work of the early church. Alexander Mack went to America, spread the Gospel and led the church in America. He is buried in Germantown, Pa.

Ernest Christopher Hochmann remained in Europe as a leader and shepherd of the church. He is buried under the sod, on a hillside a few miles out of Schwarzenau. The grave was one time marked by a stone, but the stone is gone. There are those that are planning to erect a new monument to his memory.

What brought us here to Schwarzenau again? Bro. Hansen learned of a group of believers, near Schwarzenau, who hold close to the doctrine and practices of Alexander Mack. Our work here in Europe required us to come and learn more of this group of believers, and what we have found, we are pleased to inform our readers.

The people live in and adjacent to Schwarzenau. One morning we went to the home of one of their elders. He informed us that they would have services Wednesday evening and gave us a very hearty invitation to come and worship with

them. We were very elated for this opportunity, for that was the true mission of our coming to Schwarzenau.

While in his home, we sought their history, their doctrine and their faith. They pre-date their origin before Alexander Mack. They lay claim to their faith and doctrine on God's Word, rather than claiming ancestry from Mack. But the interesting and significant fact is, their belief is strikingly similar to what Mack advocated.

I will give a resume of our interview with the elder, his wife and a married daughter: The sisters all must have long hair. They will not permit bobbing or worldly hair-dos. The sisters must all have their heads covered during prayer. They have no set pattern for a covering, such as the plain churches in America have. But they must be covered. At their services, only during prayer, they covered their heads with scarfs, then immediately after prayer, they remove them. We were disappointed with their method. However, the following day we talked to one of their Elders and he stated that his wife wears her covering all the time.

They observe the Holy Kiss. They do not generally salute upon meeting and parting. They stress the passing of the kiss at their communion or bread breaking, which they observe each Sunday.

Years ago they practiced feet-

washing. Today they do not, neither do they observe the Lord's Supper. They stated that they know what God's Word states, but they have lost that part of it. We expressed our regret that they no longer observe these two ordinances. They need further enlightenment.

The name of their organization is the ASSEMBLY OF CHRIST. This particular congregation, or church name, is Ebenezer (1 Sam. 7:12). They use that name in the same way we use Orion, or Bethel, or the name of any other congregation. There are other congregations scattered over Germany.

The Ebenezer congregation is located a few miles from Schwarzenau in a community by the name of Neuwiese. They presently meet in the home of one of their Elders. The Sunday prior to our visit, they had seventy for services. We asked pointedly, if they have new members coming into the Assembly. They answered, Yes.

They can no longer accommodate the services in a home because of the number, so have excavated for and have the blueprints to build a new church attached to one of the Elder's homes. They will build this new part to accommodate around one hundred people.

This congregation has ten elders. They have no ministers, as we in America think of as ministers. They do have the office of evangelists, who hold revival meetings and

tent meetings. The ten elders care for the spiritual needs of the congregation.

They do not use musical instruments of any kind in the church. They baptize by triune immersion, in the Eder River. They do not believe in infant baptism. They do not observe any set order of plain dress, relying on all to observe the divine injunction of modest apparel. They do not permit the sisters to wear make-up. Their young brethren do not go into military service, but serve their time in Red Cross work. They do not permit their members to have any part in politics.

We are thankful to learn of a group who are as close as they are to our doctrine, yet, on some of the very important teaching, they have either lost them, or never practiced them. We do observe that the Assembly in Denmark can teach the Assembly in Germany many things. They are closer to the Word on non-conformity, prayer veil, Love-feast, etc.

On Wednesday evening we attended their services. They called this service Bible Study. I will relate the order of this service. First, when they came together, there was not a word spoken. They remained very quiet and in meditation. Not a noise or a whisper. Then a hymn number was announced. They sang in a way I never heard like before. They use no instruments. They

sang, in much spirit, and in wonderful harmony. It was touching to hear. At the close of each stanza, they stopped abruptly. It was very abrupt. Then a seemingly long pause. Then, in perfect unity, started the second verse, so much in unity that it was very pronounced. Each stanza was sung the same way, with the pronounced pause between. Their singing touched the heart.

After the singing, there was a rather lengthy pause of absolute quiet. Seated around the table in the center of the room were the nine elders present. After the long pause, one arose to his feet and read the seventeenth chapter of John and sat down. This was followed by another rather long, quiet pause. Then all knelt in prayer. Six different brethren prayed. At the end of each brother's prayer, the audience, in one accord, cried out, "Amen."

Following prayer, another elder arose to his feet and read Matt. 4. This was their Bible study scripture. During the discussion of the lesson, nearly all the brethren present commented. None of the sisters commented. Following the Bible study, they sang another hymn, which was melodious.

At the close of the hymn, there was another lengthy pause. Then they stood in a dismissal prayer. All sat down and, after a rather long pause, filed out of the room. The

services were over. The service started at 8:00 P. M. and was dismissed at 9:45 P. M.

We left the service feeling impressed with their earnestness. We are glad that there are a people in and near Schwarzenau that cleave to much of the doctrine as we believe it. We do pray that God will give them more light and that they will search more thorough into God's Word and strive for a closer walk with Him. We thank the Lord for what we have seen in Schwarzenau and for the impressions left on our memories.

We truly pray that the good seed, planted here two hundred and fifty-eight years ago, and scattered over Europe and America, might produce a harvest in the future, as it has produced in the past. Countless thousands have embraced the faith on the principles established here.

As we left Schwarzenau, we followed the flowing Eder many miles. It disappeared from our sight, but the memory of it and its sacred use by our early forefathers is riveted firmly in our minds.

Our sincere prayer is, that many more people in this day will choose to follow Jesus with the earnestness of those who trod the dust of Schwarzenau. Those of us who claim to be followers of the meek and lowly Lamb, may we be true to our calling. To our loved ones in America, stay true to Jesus. Stay

true to God's Word. Pray for us whom you have sent to Europe.

Bro. Paul R. Myers

NEWS ITEMS

ARTICLE 3

Prompt action in all matters is important. Registrants should be very careful to keep local Boards posted on changes of address and any change in family status, occupation, physical condition or any other changes which might affect his draft classification or order of call.

Four criteria for II-S classification (student deferrment) are: 1. Is the student full time? 2. Is his work satisfactory? 3. His relative class standing among male students. 4. The test score made on the Selective Service College Qualification Test.

After a male registers with a local Board, upon turning eighteen, he receives a Registration Certificate SSS For No. 2. If a I-O registrant wants to volunteer at sometime, he will fill in SSS Form No. 151. The word "Volunteer" means that the applicant is volunteering for a civilian work assignment as a conscientious objector and deserves to be processed for such an assignment forthwith. In most cases Class I-O registrants prefer to locate appropriate openings and request their local Boards for assignment accordingly. A I-O registrant may file applica-

tion with several prospective employers whose names appear on the approved list. Clearance, with the local Board, after getting a job, is a necessary step.

A I-O registrant may submit a choice not on the approved list, but must give full information on the type of work, in writing, and this might be amplified through a personal interview with the local Board. Conscientious Objectors, who do not volunteer for civilian work, are processed for this type of assignment at the time when they would have been subject to induction into the Armed Forces.

If a registrant asking for a I-O classification receives a I-A-O, he should ask for a personal appearance before the local Board. The request must be made in writing within ten days of the mailing of the notice of classification. Experience indicates that it is usually best to ask for a personal appearance before appealing the case. Normally, an Objector is not permitted to perform his Service in his home community. Most of the openings throughout the Civilian Work Program are in hospitals and other institutional work.

Ray S. Shank

201 W. Coover St.

Mechanicsburg, Pa. 17055

WAUSEON, OHIO

The Lord willing, the Revival meeting at West Fulton will begin

Oct. 2 and continue for two weeks. Bro. Isaac Jarboe of the Grandview, Mo., congregation will be the Evangelist. Pray for these meetings as well as all others, that there might be a great ingathering of souls. Come and worship with us at any time.

Sister Leola Beck, Cor.

QUINTER, KANS.

The Quinter congregation is looking forward to their annual Revival meetings, which will be held Oct. 23 to Nov. 6, the Lord willing. Eld. D. Paul Reed of Riner, Va., will be the Evangelist. Lovefeast will be Nov. 5. All are welcome to come and enjoy these services with us.

Sister June Beck, Cor.

GREAT BEND MISSION

We are happy to announce, that we at this place have been favored with visitors from a distance again. On Sunday, Aug. 14, Bro. John Ruschhaupt, wife and daughter came to be with us in services, coming on Saturday and returning home Sunday P.M. After Sunday-school, which we enjoyed very much, the writer spoke from the subject "We Are Facing A Desperate Future" as a nation and world. Our fellowship was good and we had a very enjoyable visit together.

Again on Sunday, Aug. 21, Bro. Dale Jamison (our presiding Elder at Quinter), wife and little Marcie were with us. Bro. Jamison brought

us an inspiring message from 1 Pet. 2:9-10, on the subject "A Peculiar People." These blessings are very encouraging to the little group here. We appreciate your coming and come again.

Bro. Wm. Root, Cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation has just ended a Revival meeting, with Bro. Ernest Miller as Evangelist. Good attendance and interest was shown throughout the meetings. Two precious souls were baptized into the church. We pray there are still others who are seriously counting the cost.

We are now having Sunday-school every Sunday morning and preaching the first Sunday morning of each month, also preaching the third Sunday evening of each month. We are glad for others to come and worship with us. We ask an interest in the prayers of God's people that we, at Mechancisburg, may grow and prosper according to His will.

We were richly fed from the Word of God. May we live each day according to His Will and put to practice what we have heard during these meetings. We believe our responsibilities are greater than before. We sincerely thank our neighboring congregations for their attendance and prayers during these meetings.

Sister Barbara Stump, Cor.

ENGLEWOOD, OHIO

The members of the Englewood congregation have enjoyed the blessings of another two week's Revival meeting. The Lord richly blessed us, as Bro. Kenney fed us from God's Holy Word each evening. May these meetings be the means of strengthening us as we go about our daily duties, knowing that we need to put on the whole armor of God, that we might withstand the fiery darts of Satan, for he is watching each unguarded heart and is working harder as he knows his time is drawing short, to deceive even the very elect if possible.

Our hearts were made to rejoice when two young souls, Sister Grace and Shirley Stump, made the supreme choice to serve Christ as their Saviour. May they put their trust and confidence in Him, whose word faileth never, whose love is everlasting, and who has given us the blessed promise, that He will never leave or forsake those who will love Him and keep His commandments.

We were glad for the presence of visiting members, neighbors and friends, who came and enjoyed these meetings with us. May the Lord continue to bless Bro. Keeney as he goes forth in other fields of labor.

Sister Maxine Surbey, Cor.

MARRIAGE

Sister Pauline Jean Sweitzer, daughter of Bro. and Sister Clifton Sweitzer of R. 3, Red Lion, Pa.,

and Dennis Raymond Warner of R. 1, Dallastown, Pa., were united in marriage August 28 by Eld. Jacob C. Ness. They are now living at R. 1, Dallastown, Pa.

LOVEFEAST SERVICES

Mt. Dale, Md.—September 25.
Walnut Grove, Md.—October 2.
Waynesboro, Pa.—October 9.
Plevna, Ind.—October 15.
N. Lancaster, Pa.—October 16.
Englewood, Ohio—October 22.
Bethel, Pa.—October 30.
Quinter, Kans.—November 5.
Shrewsbury, Pa.—November 6.

MACEDONIA

January is the month that starts a new year, as we count time by the calendar. Now more than half the calendar year is past, but as we count a Christian year, time may start a new year any day. As we record Bro. Walter Bird's new year message, let it remind us of our Christian years ahead and not just of the calendar year.

May his thoughts inspire and encourage each reader to answer personal calls to Macedonia. Even though the call comes only from next door or from across the street. Let us each ask God to help us hear and understand those cries for help, so that everyone might be a missionary. A missionary is anyone who shares God's love.

Quote: "Ye have not passed this

way heretofore," Joshua 3:4. I suppose some regard a minister as one not having difficulty choosing a subject, as the Bible is full of material. How very much a minister needs spiritual uplift.

We have been thinking about the new year, the studies of the Bible and the creation. The new year gives us a chance to review our past and to meditate on religious rest.

Regarding the natural New Year's Day, business men take stock of what they need for the year ahead. Big industrial firms also take inventory. In spiritual inventory where are we standing? What do we hope to attain in the coming year?

Coming out of Egypt to Canaan is comparable to coming from sin to the Heavenly Kingdom. Entering into the Christian life of Canaan is somewhat like us entering a new year, it is a time of deep meditation. Referring to the newness of this year, we know not what we will encounter. But we must look to God for mercy, for what trials the year will bring us.

It took the children of Israel forty years to come through the wilderness. It shouldn't have taken that long, but because of their stubbornness and dissatisfaction with Moses and the food, they were delayed. Yet God took care of them, fed them and clothed them.

Out of the original six hundred thousand men, only two persons,

Caleb and Joshua, were permitted to enter Canaan. How sad that their unwillingness to obey should cause such sorrow to come upon them. Joshua 1:11 tells us, the children of Israel were told to, "prepare victuals, for within three days ye shall pass this Jordan, to go in to possess the land which the Lord your God giveth you."

Sunday and the new year are times of meditation, for us to prepare to enter our Canaan. Psalms 46:10 says, "Be still and know that I am God." Our meditations will lift us up or drag us down. As we look at a troubled life do we think, we have not passed this way before, as the Israelites must have thought, when they looked at the flooded river Jordan? Do we think, Will I be able, will I have strength? Are we willing to wait for God, that He might open the way for us, as He parted the waters of Jordan?

Human nature ponders fear first, instead of God's favor and love to us. The children of Israel thought about their passage and not of God's providence. They knew the nations of Canaan were of great strength. They complained to Moses about everything. Yet when he died they wept for him for thirty days. After he was taken from them they realized what a great leader he had been.

They must have wondered what type of leader Joshua would be. Perhaps they meditated on the good

things they would have. Homes of their own again and glad to have finished wandering in the wilderness. Considering the complaining they did about the food God provided in the wilderness, perhaps they thought they would now have better food in this new land.

We are prone to measure ourselves by ourselves. We compare work, character, habits and religion. The Bible says this is not wise, 2 Cor. 10:12. When God told Moses to speak to the people, he replied, O my Lord, I am not eloquent, but slow of speech and of a slow tongue.

God said, "I will be with thee and teach thee what thou shalt say." I believe Moses must have been meditating on himself and felt he was unequal to the occasion. But just as Moses did, we come into God's disfavor when we say, This is too much for me.

God has reassured us often, "I will never leave thee nor forsake thee." What a wonderful promise. Christ is the same yesterday, today and forever. God is also the same. The promise to us is the same as to Moses and Joshua.

Our mind goes back to the apostle Paul and his trials. We are given strength and power to do that which God gives us to do. Only be strong and of a good courage. The people of Israel learned that God would take care of them under the leadership of Joshua, as He had done when Moses was their leader.

When they repented and God blessed them and forgave them.

We, too, must walk in the way He guides. It takes effort on our part in preparing to cross Jordan. The Israelites were given special instructions. What to do when they saw the Ark and the distance to keep as they followed it. They were to wait until the feet of those bearing the Ark touched the water. The water was cut off from the waters that came from above, so that all the people passed over on dry ground. We must look to God to guide us on our way.

I like this poem from January 1957 Bible Monitor, it gives us further thought and meditation for the New Year.

'Tis a moment of deep meditation
As I stand at the gate of the year
And seek to fathom the future
With a hope that is mingled with
fear.

What varied experiences await me,
What changes for good or for ill.
I listen in vain for an answer,
The future is silent and still.

Will the strength of my heart be
sufficient
For the trials I know I must face?
Shall I come a victor triumphant
Or miserably fail in the race?

A voice of tender assurance
Is bidding me silence my fears,

And trust to the hand that has led me
So graciously all of my years.

The year that is past had its
shadows
And so, no doubt, will the new.
But the love of the heart is eternal
And God forever is true.

Forgetting the failures behind me
And guiding with patience my soul.
I look toward the prize that awaits
me
And joyously press toward the goal.

The Holy Spirit is the gift of
God. I believe there are different
degrees of Spirit dwelling in us.
An ever increasing amount of God's
Spirit can be ours, as we study and
pray and ask Him to grant us spir-
itual knowledge. May His Spirit
lead and guide us through this New
Year.

Sister Elta K. Bythe
822 W. Calhoun
Macomb, Ill.

LOVE, KINDNESS AND PATIENCE

Since God removes from us loved ones, who seem to be filled with the goodness of God, these three words have pressed my mind. I am made to feel we have lost blessed living examples for good. True Christians, who extend to others spiritual food for the soul, are precious in the sight of God. Do we appreciate, as

much as we should, those who have and are making great sacrifices in the Lord's work? "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another," 1 Thess. 4:9. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you," 1 Thess. 3:12.

"Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1:22. Charity suffers long and is kind. "Be kindly affectioned one to another with brotherly love; in honor preferring one another," Rom. 12:10. "And besides this, giving all diligence, add to your faith virtue, and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," 2 Pet. 1:5-7.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy," Jas. 5:10-11. "But thou hast fully known my doctrine, manner of life, purpose,

faith, longsuffering, charity, patience," 2 Tim. 3:10. "Remembering without ceasing your work of faith, and labour of love, of patience, of hope of our Lord Jesus Christ, in the sight of God and our Father," 1 Thess. 1:3.

"Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ," Rom. 15:5. "But that on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience," Luke 8:15. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope," Rom. 5:3-4. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars," Rev. 2:2.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. 3:10. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," Rev. 14:12. Kindness and patience come through true love. We pass from death unto life if we have Godly love through Christ Jesus within us. True love for all was brought to the world through

Christ. True love can dwell in the hearts of men, which is proved by kindness and patience. I believe most of us who have raised children have learned it takes patience. I remember words I heard in my boyhood days, win them by love and be kind-hearted and true. There is no way to victory without love, that is proved by kindness and patience.

How are we proving ourselves before God and man? The apostle Paul says, If we have not charity (love) we have nothing. We need God's help in these trying times. "And we have known and believed the love that God has to us. God is love; and he that dwelleth in love dwelleth in God, and God in him," 1 John 4:16. Let us run with patience the race that is before us. Years of experience should make us good examples for others. How do our lives compare with the Words of Life? We need God's help always. What do we have living within us? We have a God of love, kindness and patience. True Christians have it also.

God calls many from us, yet blessed memories remain; memories of love, kindness and a great desire to keep young precious souls in the church. Precious, blessed memories how they linger and flood our soul. We can show others the true way by precept and example. Among the fruits of the spirit are love, kindness and patience. True servants of God are precious in His

sight. Blessed are the dead that die in the Lord, from henceforth they shall rest from their labors. The loss to us through death, is gain in the great everlasting beyond. We are commanded to be patient toward all men. If we cannot love our brother whom we see, we cannot love God whom we have not seen.

Love thinketh no evil. When peoples lives continue to overflow with evil, Christian love is absent. Are we traveling on the broad way or gathering sheaves for the Master's bouquet? Through the great love of God we have the gift of His only begotten Son. Christ had great love to lay down His life for His enemies. God is bestowing great love upon us, that through Christ we can be called the sons of God. Love, the fulfillment of the law, thinketh no evil and maketh not ashamed. Christian love is shed abroad from within our hearts. Love one another with a pure heart fervently. Love, kindness and patience bring forth joy, peace and happiness.

Kindness and patience do not bring forth unjust hardships upon others or hinder the way of truth. Do unto others as you would have them do to you. Envy and hatred bring forth trouble and strife. Love and kindness bring forth joy and peace. Charity (love) envieth not, is not puffed up. We are living under the blessings of a loving, kind, patient God. What are we extending to others? Are we seeking a

Saviour and a home of love? When we have Christian love and kindness living in us, we do not spread bad reports of others, that may not be true. If we have patience we will not be hasty in bringing charges against others.

Above all we should be concerned about the knowledge of the truth, something that will stand the test in the day of judgment. Those who live Godly in Christ Jesus, their works do follow them. Little deeds of kindness, little words of love, make the world an Eden like the Heaven above. Are we growing stronger in the Lord as we grow older in His service? Christian love is essential to gain the eternal home. Love, kindness and patience are essential for the growth of the church. Most of us know it is impossible to grow fruit, grain and vegetables without God's blessings.

A Christian life cannot be lived or survive without the fruits of the Spirit of God. Christ brought to earth a never dying love, a lasting sacrifice for us. How much true Christian love is in the world today? If we expect to dwell in the eternal home of love, after this life, we must begin it now. Love leads to kindness and kindness to patience. We have a God of kindness. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 Thess. 3:5.

Bro. J. F. Marks
R. 3, York, Pa.

SUNSHINE BEARER

Dark the way and dreary, sad the heart and weary,

Toiling all along life's busy, rugged way;

But kind words and faces brighten gloomy places,

And the heart is gladdened by a cheerful ray.

Earth is filled with sadness, we should make it gladness

And our lives like rays of sunshine ever be;

On the road we're journeying, there is no returning,

Let us not neglect an opportunity.

Speaking words for Jesus, following paths that lead us,

Into places where His name is never heard;

Guiding those who wander, to the home up yonder,

Teaching them the blessed sunshine of His love.

Speaking loving words, cheerful as the birds,

Lifting heavy burdens from a weary heart;

Giving sunny smiles shortening lengthy miles,

Making others happy, 'tis a Christian's part.

—Sel. by Sister Bernice Blocher

Discontented people do the complaining.

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible
 He reads me when we meet;
 Today he reads me in my home—
 Tomorrow on the street.
 He may be relative or friend,
 Or slight acquaintance be,
 He may not even know my name,
 Yet he is reading me.

And pray who is my neighbor,
 Who reads me day by day,
 To learn if I am living right
 And walking as I pray?
 Oh, he is with me always,
 To criticize or blame,
 So worldly wise in his own eyes,
 And sinner is his name.

Dear Christian friend and brothers,
 If I could only know
 How faithfully the world records
 Just what we say and do;
 Oh, we would write our record plain
 And come in time to see
 Our worldly neighbor won to Christ
 While reading you and me.

—*Ways of Faith*

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**SUNDAY SCHOOL LESSONS
FOR OCTOBER 1966****PRIMARY LESSONS**

- Oct. 2—Samuel's Good Friend. I
 Sam. 1:19-28.
 Oct. 9—A Song to Jesus. Matt.
 21:1-17.
 Oct. 16—Our Best Book. II Chron.
 34:29-33, 35:17-19.

Oct. 23—My Love Gift. Mark 12:
 41-44.

Oct. 30—At Baby Moses' House.
 Exod. 2:1-10.

ADULT LESSONS

Oct. 2—Israel Shall Be Thy Name.
 Gen. 35:1-20.

1—Would it be well for us to
 purge our house of idols oc-
 casionally?

2—What meaning does Bethel
 have for the Christian today?

Oct. 9—Dreams of Joseph. Gen.
 27:1-18.

1—Did God cause Joseph to
 dream, knowing that the envi-
 ous nature of his brethren
 would be stirred up?

2—Did Joseph realize the mean-
 ing of the dreams that he had?

Oct. 16—Fruits of Jealousy. Gen.
 37:18-36.

1—Does envy cause some to sell
 their brother in a spiritual
 sense?

2—Joseph was rejected of his
 brethren and sold for money;
 is this a type of Christ?

Oct. 23—Temptation Resisted. Gen.
 39:1-23.

1—Does prosperity quite often
 cause men to become weaker in
 resisting temptation?

2—Why does God permit such
 evil to come upon his people?

Oct. 30—Joseph, Interpreter of
 Dreams. Gen. 40:1-23.

1—Are dreams of any value to-
 day?

2—Do dreams today have a meaning as they did in Joseph's time?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER 1966

UNBELIEF

Memory verse, Matt. 13:58, "And he did not many mighty works there because of their unbelief."

Sat. 1—Mark 6:1-6.

Memory verse, Luke 1:20, "And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

Sun. 2—Mark 16:1-14.

Mon. 3—Luke 24:21-27.

Tues. 4—John 8:13-24.

Wed. 5—Matt. 17:14-21.

Thurs. 6—Rom. 3:1-18.

Fri. 7—Rom. 11:1-18.

Sat. 8—Rom. 11:18-36.

Memory verse, Numbers 20:12, "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Sun. 9—Heb. 4:11-16.

Mon. 10—Titus 1:1-16.

Tues. 11—I John 5:10-21.

Wed. 12—Luke 12:35-48.

Thurs. 13—Rev. 21:1-8.

Fri. 14—I Cor. 6:1-10.

Sat. 15—Isa. 3:1-16.

Memory verse, Psalms 78:21-22, "Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation."

Sun. 16—Isa. 21:1-12.

Mon. 17—Jer. 15:1-17.

Tues. 18—Hosea 14:1-9.

Wed. 19—Habakkuk 2:1-20.

Thurs. 20—John 11:47-57.

Fri. 21—Matt. 9:1-13.

Sat. 22—Matt. 11:16-30.

Memory verse, Heb. 4:6, "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief."

Sun. 23—Mark 2:1-12.

Mon. 24—Luke 13:22-35.

Tues. 25—John 3:27-36.

Wed. 26—John 18:29-40.

Thurs. 27—Psalms 107:1-24.

Fri. 28—Psalms 107:24-48.

Sat. 29—Isaiah 53:1-12.

Memory verse, Heb. 3:18-19, "And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Sun. 30—Matt. 17:1-12.

Mon. 31—John 12:34-50.

BIBLE MONITOR

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No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LOVEFEAST

"If ye love me, keep my commandments," John 14:15. Here we find a very short commandment of our Lord and Saviour. As we meditate upon it we are impressed with the importance of the question and commandment contained therein. The question is put to each of us, whether we love Him or not? Of necessity we must each feel the duty of loving our Lord. Yes, it is actually a privilege which we each have. We cannot help loving those who do us good, and we cannot deny that He has done us much good. Therefore, we prove our love, or lack of it, depending upon how well we keep His commandments.

God's love for mankind is manifested in His sending His Son for the salvation of sinners. Christ's love for mankind is manifested in His willingness to give His life as a propitiation for man's sins. The test of our individual love is the surrender of our personal ambitions, the denial of self and our devotion to others. Jesus commanded us to "love one another" and even to

"love your enemies." We have many lessons in the New Testament where Jesus taught and practiced these ideals. Love will promote the welfare and happiness of others. Love is a peculiar item, since the more of it you bestow upon others, the more you will receive from others.

At this season of the year many congregations hold their Lovefeast services, closing with the holy and sacred Communion service. We cannot expect to observe a Lovefeast service without love in our heart, first for God and also for our fellow men. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends," John 15:12-13. Because of our many blessings, each of us should feel the need of keeping the commandments of our Lord. Here we have one of His commandments, "That we love one another, as I have loved you." We note by various Scriptures that there are degrees of love. I wonder how many of us are able to keep, just this one commandment? How

much concerned must we be for one another, to love them as Christ loved us? We often find that other than love creeps in between us, dare we ever allow such a thing and yet say that we are keeping this commandment of our Lord and Saviour?

We may attend a Lovefeast each week of the season and without an effort to love and serve one another, we have not obtained a definite blessing from the Lovefeast service. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God," John 16:27. God loves us, Christ loves us; we must love God and Christ and also our fellow men. We need faith to properly serve our God. Our text tells us that we will keep the commandments of the New Testament, if we love Christ. If these developments in Christian living are true, we will devotedly love one another also.

Webster tells us that love is: a feeling of attraction for, or a delight in someone. A desire for the well-being of someone, to have great interest in someone. "Remembering without ceasing your work of faith, and labour of love," 1 Thess. 1:3. Labour of love is work done or a task performed with eager willingness. Am I concerned about my brother and sister, concerning their welfare and hope of salvation, that I love them with eager willingness? Love is the most often used term of expression for others, that we find

in the New Testament. Our Saviour and His followers did not speak or write, just to fill space. We believe they realized the importance of this expression and none of us can live in peace and purity, without an abundance of it.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God," 1 John 4:7. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us," V. 12. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also," V. 20-21. We absolutely cannot keep the commandments of God without an abundance of love for our Lord and for our fellowmen. My what a wonderful promise for our every good, "If we love one another, God dwelleth in us." What more could we desire? What greater blessing can we expect, and oh so easy to obtain, simply love one another.

This year, am I truly going to observe every Lovefeast service which I am permitted to attend. Yes, if we are not able to attend any, we can still prayerfully and submissively love and pray for one another. "For the time is come that judgment must begin at the house

of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God," 1 Pet. 4:17. The Christian life is a disciplined life. We do not live and move as one "that beateth the air." We must each have a sincere purpose in life, and obey from the heart those commandments which were delivered unto us by Christ and His apostles. We could use several pages stating why we "must love God" and if so, we will use all our talents to "keep His commandments."

I PETER 3:1-10

I have been asked to write an article on this passage of scripture. I am aware that there is a difference of opinion on this passage. This passage of scripture is used by some to prove that a person, once saved will always be saved, and by others that after a person is saved, they will not sin but always live a perfect life.

In studying this passage of scripture it will be well to compare with other passages on this subject. By doing this I believe we can determine what John here is talking about. I believe Christ and His apostles taught that man could be saved, and then become involved in sin and in the end be lost.

Notice some of the teaching by Christ and His apostles on this subject. Christ taught in Matt 24:12-

13, "And because iniquity shall abound, the love of many shall wax cold, but he that shall endure unto the end, the same shall be saved." This is a simple statement made by the Lord Himself, and needs no explanation. It shows that unless a man endures unto the end he will not be saved. Again in Rev. 2:4, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Luke 9:62, "And Jesus said unto him, no man, having put his hand to the plow and looking back, is fit for the kingdom of God." Paul teaches us in Heb. 10:38, "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." These scriptures show that a man can become cold, and unfaithful, but our opponents tell us that these scriptures don't teach that a man in this condition is lost.

Let us go to Heb. 12:26 for a positive statement that can't be misunderstood, Paul says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Then again in Heb. 6:4-6, "For it is impossible for those who were once enlightened, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." These passages

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plainly teach that a man after he has received the Holy Ghost, and has a saving knowledge of the Lord and Saviour, if he fall away it is impossible to renew him again to repentance. What more do we need to teach us that we can be lost, after we have had our names written in the Lamb's Book of Life?

Peter teaches it is worse to have been saved and then go back into sin, than never to have been saved. Notice, Peter 2:20-21, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they

have known it, turn from the holy commandment delivered unto them."

Peter sinned when he denied his Lord, but he repented and received forgiveness. Judas sinned when he betrayed the Lord and repented not, but went and hanged himself. A big difference. Who would contend today that if a man would deny his Lord, would he be saved? We know he would not be saved, but if he repented like Peter, he would receive forgiveness. In Phil. 1:24, notice Paul referring to his brethren. "Marcus, Aristarchus, Demas, Lucas, my fellow-labourers." Here they are his fellow-labourers. Then turn to 2 Tim. 4:10, we find a different story, here Paul says, "For Demas hath forsaken me, having loved the present world, and is departed unto Thessalonica." These scriptures from God's Word plainly teach that a man can be saved from his past sins, and be a child of God, and afterwards go back in sin and be lost.

God made Adam perfect, and he sinned. Why? Because He gave him the right of choice, and man today still has that right of choice, even after he becomes a child of God.

Then there are those that teach that after a man becomes a child of God, that he cannot sin. They take it from the 9th verse where John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot

sin, because he is born of God." The question is, is John teaching that man after he is saved cannot commit sin? If this is true, then man after he is saved cannot be lost. Certainly the Bible is not a Book of confusion, John 1:8-9 says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us, If we confess our sins, he is faithful and just to forgive us from all unrighteousness." Again in the second chapter the first verse, he says, "My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Then in James 5:15, "And the prayer of faith shall save the sick, and the Lord shall raise him up and if he have committed sins, they shall be forgiven him." Here we see that a man can sin after he is saved, but the Lord has made a way for him to get forgiveness for his sins. Now I might ask, of John in these different passages of scripture, is he contradicting himself? I believe not.

Let us go to Paul in Rom. 6:1 and see what he is talking about here, then we can arrive at a conclusion. Here Paul says, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Paul is here plainly teaching that man is a child of God, does not live in sin, or that he continue to live a life of sin.

That is what John is teaching in 1 John the third chapter. That a man that is born of God does not continue in sin, but that he is always striving to live a life above sin. The apostle deals here, not with detailed sins but with sinning, one who lives a life of sin. The more we grow in grace and knowledge of the truth, the easier it is to live above sin.

We are admonished, to watch lest we enter into temptation. Paul says in 1 Cor. 9:27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Therefore the Bible teaches that man can sin, after he becomes a child of God, and get forgiveness for it. Also it teaches, that a man can be lost even after he becomes a child of God, if he sins wilfully.

W. E. Bashor
P.O. Box 1226
Turlock, Calif.

AFTER GLOW

1 Cor. 13, "Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have

not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things.

For now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know even as also I am known. And now, abideth faith, hope, charity, these three, but the *greatest* of these is charity."

Now, read it over again and say LOVE instead of *charity*. Charity is love in action. "God so loved the

world, that he gave his only begotten Son," John 3:16.

I think of charity or love described here as a large ball of fire like the sun. We are surrounded by God's love. When we let Christ indwell us with His love and spirit, we are a ball of fire like a lesser sun radiating this light and warmth to all around us.

Prayer is the breath of God in man returning whence it came. Our love will radiate all the way back to God where it came from. What is this love? Jesus says, "This is my commandment, That ye love one another, as I have loved you," John 15:12; also John 15:17. In John 14:23, Jesus tells us, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

I have heard that when the Queen of England is in residence, a flag is flying over her home, and those passing by, look up and are glad to know the Queen is at home. Shouldn't Christians shine in such a way that others will know that Christ the Prince of Peace, the King of Glory, is in residence in our hearts?

Rom. 5:5 says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." II Cor. 4:6 says, "For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowl-

edge of the Glory of God in the face of Jesus Christ." The apostles were letting this light shine through them, even the *After-glow* of Jesus' life shines on to our day and in our hearts and will do so till eternity.

Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The Glory or After-glow belongs to the Father. Christ came to do the will of His Father. He says, in John 14:13, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Also read John 13:31-32.

Even so, whatever we do for others in His Name is to be for the Glory of God. The Holy Ghost will fill Christians with love. Stephen was a man full of faith and the Holy Ghost, Acts 7:5-8. Also read Rom. 8:9-11. Eph. 5:8-9 says, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and truth."

Christians should leave off all malice, anger and evil speaking, put aside all lying, speak every man truth with his neighbor. Let not the sun go down upon your wrath, Eph. 5:24-32. The sins of the disposition are often a worse example to those around us than sins of omission or commission.

To have charity we must have the fruits of the Spirit which are

love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law.

Folks say they're too busy, too busy, they say,
To read the Bible or even to pray.
If that is true, and it must be that way,
The lives Christians live and the words that they say,
Are all some people hear and all that they know,
Of the "Good news" of Jesus and His life here below.
If Christians gossip and quarrel and fuss?
Say, what is the Gospel according to us?

Fireflies shine brightest in the dark and Christians should shine brighter to show a darkened world the Way. Our lives should glow while we live. II Cor. 3:18 says, "But we all, with open face beholding as in a glass the Glory of the Lord, are changed into the same image from Glory to Glory even as by the Spirit of the Lord." May we so live that beyond our sunset, the *After-Glow* will linger on.

Humbly submitted by
Sister Edyth Kline
Waterford, Cal. 95386

To abandon our anxiety as to the answer of prayer: Peaceful, quiet waiting is itself a sweet sacrifice.

ARTICLE 4

It is very important for a registrant to make his best effort in the beginning to get into work for which he is suited and where he can expect to continue for his total two years. Local Boards have the responsibility in determining whether work in a proposed agency or project may be regarded as "appropriate."

No expense arising from illness, injury, or death of a I-W registrant shall be payable by the Government, if such occurs while the registrant is performing Civilian Service. Such expenses might be paid, if the employing agency has sickness, accident or similar policies or plans for their employees.

Only in exceptional cases does Selective Service pay the transportation of conscientious objectors to the place of employment. The official position of the Government is that conscientious objectors are civilians. This applies in relation to pay scale, working conditions, status, number of hours worked, activities in "off" hours, and the like. Employing agencies, in civilian work, have power to "hire" and to "fire" as in case of other employers.

If a registrant is given an order to report for work and fails to report, or, if he walks off the job permanently, he is liable for the penalty for violating the Selective Service Law, up to five years in jail

and/or up to \$10,000 fine.

There may be some variations in the operation of the Civilian Work Program from state to state. Each State Director has been charged with the responsibility of administering the Program within his state. In no state should there be any discrimination in matters of wages or working conditions. Any evidence of discriminatory practices, if such occur, should be called to the attention of the National Service Board.

The Director of Selective Service is authorized to release, or provide for the release of a I-W registrant for dependency or physical disability reasons, before he has completed twenty-four consecutive months of service, whenever the Director deems such release to be advisable.

All C.O.s should file complete information regarding any deferment or exemption for which they may be considered eligible. For example, a C.O. farmer with two children, or the sole minister in charge of a small isolated parish, etc. File full information regarding farm operations, dependents, extent of ministerial work. The registrant must be careful not to give the impression that he is more concerned about qualifying for a farming dependency, or other type of deferment, than about obtaining recognition of his religious convictions.

Any registrant who has held a deferred classification, II-C, after June 19, 1951, and before his twen-

ty-sixth birthday, is liable for induction until the age of thirty-five whenever the cause for his deferment ceases.

A student having held the II-S will be liable as soon as he discontinues or completes his formal education, even though over twenty-six.

Following the completion of his required period of service (24 consecutive months) the registrant will receive, from his local Board, SSS Form No. 154.

Ray S. Shank
Executive Secretary
Civilian Service Board

NEWS ITEMS

NORTH CANTON, OHIO

The Orion congregation wishes to announce their fall Lovefeast, Saturday, Nov. 5, services beginning at 2 P. M. Come and worship with us, you are most cordially invited.

Bro. Alvin Silknitter, Cor.

WAYNESBORO, PA.

The Waynesboro congregation recently enjoyed a wonderful series of meetings. Bro. Paul Hartz gave us very inspiring messages, giving much admonition to the Christian and warning to the sinner. We pray the good seed sown will bring forth fruit for the Master.

We were glad to have Sister Hartz with us during these meet-

ings. It makes our hearts rejoice to fellowship with those of like precious faith. May God's richest blessings be with Bro. and Sister Hartz as they go forth in other fields of service. We want to thank all who came to worship with us during these meetings and invite you back again.

Sister Elizabeth Wisler, Cor.

REQUEST

The response to our Editor's Notice, in the Monitor, issue of July 15, 1966, has been overlooked by so many Presiding Elders, that I am making this appeal.

I am making an effort to compile a complete list of Members of the Dunkard Brethren Church (or of non-members), from each Congregation, of all four Districts, who are doing Civilian Work contributing to the maintenance of the national health, safety, or interest, as I-Ws.

A "complete list" is not complete unless five facts are furnished. They are: 1. Full name of C.O., 2. Home address, 3. Address where working, 4. Name of Home Congregation, 5. Elder in charge.

Can we possibly attend to this matter sometime during September or October? Please write.

Ray S. Shank
Executive Secretary,
Civilian Service Board,
201 W. Coover St.
Mechanicsburg, Pa.

DALLAS CENTER, IA.

The Dallas Center Lovefeast will be Oct. 8. We are planning a series of meetings from Sept. 25 to Oct. 8 with Eld. Jacob Ness of York, Pa., as evangelist. Pray for the success of these meetings and come if you can. The District Meeting of the Third District will follow on Monday.

Beulah M. Fitz, Cor.

DAYTON, VA.

The Lord willing, the Dayton congregation plans a two-week Revival meeting from Oct. 16-30, with Eld. Paul R. Myers of Greentown, Ohio, as evangelist.

Our Lovefeast will be at the close of these meetings, Saturday, Oct. 29, with services beginning at 4 P. M., EDST, and not at our regular date. We need your prayers and attendance if possible.

SHREWSBURY, PA.

There have been many blessings, for which we're thankful. During our Revival meeting from July 31 through August 14, the attendance was good and the weather was pleasant and favorable. Bro. Keeney brought messages with power and of his convictions. May the Lord guide and direct him in his further labors. We were glad his family could spend some time with us. There was joy when two young girls decided to unite with the church during the meetings and

were baptized the following Saturday.

We would like to remind you that our fall Lovefeast will be Nov. 6. Come and spend the day in Christian worship and fellowship.

Sister Fern Ness, Cor.

MARRIAGE

Sister Sarah L. Sweitzer, daughter of Bro. and Sister Harry E. Sweitzer of R. 1, Westminster, Md., and Bro. Harold K. Musselman, son of Bro. and Sister John Musselman of R. 2, Greencastle, Pa., were united in marriage May 20, 1966, by Eld. James Kegerreis in Colonial Manor motel at Weldon, N. C. They are living at R. 2, Littles-town, Pa.

THE DENMARK LETTER

Conclusion

It is with touching emotions and great reluctance that I pen this final Denmark Letter. The four of us, sent by the Dunkard Brethren Church, in answer to the call from the Assembly of Christ in Denmark, went in the name of our Blessed Lord and Saviour Jesus Christ.

We entered into the work there, with an open mind, to both learn and teach. We preached many sermons, we visited in the homes, we visited members in the hospitals and in their pensions homes.

From almost at the very start, we discovered that their Bible was entirely different than ours. Many

passages were so translated that the meaning derived from the passage was not like our King James Bible. This created problems.

From time to time, as we progressed in the work, these differences would come up in open meeting. They informed us already on the day of Pentecost, that they would not accept our doctrine. We were not about to give up. From that date our work was accompanied with many prayers and many, many tears.

We would sit down and prayerfully discuss these differences. We did not yield on any point in any doctrine, as believed and taught and practiced by the Dunkard Brethren Church. They would not yield on any of the differences, stating to us that our Bible was false.

We will report in full to the General Mission Board, but to give our readers a glimpse of how serious the differences were, I shall relate one instance. They have bread-breaking and the cup the first Sunday of each month. They observe this service at each of their places of worship. Because we would not break bread with them, a great disturbance developed. From then on we were not to be present at their bread-breaking service. So, at their request, we stayed away from three of their bread-breakings.

We could not break bread with them. We do not believe the Lord observed bread-breaking, except fol-

lowing feet-washing and the Lord's supper, Matt. 26:26-28, Luke 22:19-20. If we would have broken bread with them, we would have indicated our approval of their music in the church, of their rings and jewelry and the many other practices that we do not believe in.

As these differences multiplied, we proposed to Bro. Johannes that he take it up with his members as to their acceptance of what we had preached thus far. By a rising vote, they informed us that they would not accept the doctrine of the Dunkard Brethren Church.

We had our answer. We felt it useless to spend more time and money when we were informed that they would not have our doctrine. From time to time we reported to our sponsors, the General Mission Board. The morning we left for home, we received the authority to come home if we felt we could not accomplish anything.

We are very thankful to report, that we left there with sorrow in our hearts that there is such a vast difference in the interpretation of the Scriptures. At no time was there ever any unkind words from the laity. All the members were very kind to us. We love them all and shall remember them in prayer. Our differences arouse with the leadership of the Assembly. We did much praying while in Denmark and we saw many, many prayers answered almost instantaneously.

The airlines strike was at its peak, when we wanted to come home. Thousands of tourists and business men were seeking transportation. We were fortunate to get seats all four side by side. Our SAS plane on August 13 was the sixth SAS plane leaving Copenhagen for New York that day. Each carried an average of one hundred forty passengers.

God gave us a safe passage, accompanied with some anxiety. We were delayed nearly an hour in leaving Copenhagen. While we were in the plane awaiting take-off, they announced that there was trouble with their fire-indicating signal and it would have to be repaired before take-off. We flew over the ocean at an elevation of 39,000 feet. It was a much rougher ride than going over to Copenhagen.

Upon our arrival in New York we were told that we could not leave for home that day on account of the airlines strike. Through the help of the Lord, my wife and I arrived at our home on Aug. 14th and Bro. and Sister Haldeman arrived at their home on the 15th. We were so thankful that in our absence, we, as well as our loved ones, suffered no serious illness or death.

This is our appraisal of our work in Denmark, and it has been confirmed to us by many telephone calls and letters from over the Brotherhood, since we are home. Had the Dunkard Brethren not an-

swered the Denmark call, they would have to answer to God.

Since the call has been answered and the Denmark Assembly would not accept the doctrine and practice of the Dunkard Brethren Church, they will have to answer to God. The responsibility now rests with them.

The four of us feel that it was a great experience. I, personally, believe that the Dunkard Brethren Church Doctrine and Polity is the nearest to God's Word and I want to be true and faithful in living it and teaching it until Jesus comes.

Your Brother,

Paul R. Myers

Box 117, Greentown, Ohio

NOTE

For some time we have been looking for articles which were so written, that they would be interesting and understandable for young people, even older children. We have spoken to several members about this but received no results.

The following article, we feel, is of the type which we are concerned about. May we have more such articles, at least that we might include one such article in each issue of the Bible Monitor.

—Editor

THE LITTLE MAIDEN

II Kings, Chapter 5

It was troubled times and Israel had forsaken the commandments of

the Lord. But God has always been merciful to His people and given them every opportunity to repent and be at peace with the Lord and even the nations around them. In Jeremiah 6:16 we read, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way and walk therein and ye shall find rest for your souls. But they said, we will not walk therein." God was compelled to punish them as He has said in the eleventh verse, "For even the husband with the wife shall be taken, the aged with him that is full of days," and in this case we find that also the young were taken.

The time of our story was 895 B.C. The place was Samaria, capital city of Israel (ten tribes).

Let us take a peak into the home life of one of the Israelite families in that city. There were three members: father, mother and the little maiden. Mother was a very neat housekeeper and the best of cooks. The daughter wanted to be just like mamma in everything that she did. One evening during the troubled times that the country was being invaded by a merciless enemy, all were busy. Father was trying to hide his wheat and barley and his farming tools so that the enemy could not find them. Mother had many priceless things in the house that she would like to hide from the thieving hands of the invaders, if they came.

"Mother, you look so tired and worried. Let me get the supper for the family tonight. I will try real hard to get a good supper, Maybe I can make Papa happy again. He is so sad and worried. Please, Mother." "All right, my dear, you are on your own. I know that you will do your best and may God bless you my child." The little maiden, speaking to herself, "Mother has enough to worry her besides doing all of the housework. I am almost grown up now, and must take my share of the responsibility of the home."

In the evening when the father came in tired and worried, a smiling little daughter met him at the door and handed him a nice basin of water to wash off the dust of a hard days work. Then she gave him a nice cool cup of water to quench his thirst. "Well, my little daughter seems to have things well in hand. The Lord bless you, my child. Where is Mother?" "She seems to be very busy in the other part of the house. Father, why is Mother so worried? And why does she go up to the roof so often? She seems to be watching toward Damascus." Ignoring the daughter's question, he asked her, "Has Mother gotten supper ready? I am about starved."

Mother comes in from another room, forcing a smile which made Father ask another question, "What is going on here? You two seem to have a secret of some kind?"

Mother, how did things go today? You seem to be tired and worried." Father reassured his wife that he had gotten most of their things well hidden, now let come what may. Seated at the table they bowed their heads while Father asked the blessing, "Dear Lord, we come to Thee with thankful hearts that one more day thou hast permitted us to be together, and if the morrow finds us separated one from the other, may Thy guardian angel watch over us until we can be reunited. Thanks for a wonderful meal, which is a gift of Thy love. Also bless the sweet hands that have prepared it. Amen."

"Mother, I believe this is the most wonderful meal that you have ever prepared. Yes, you have outdone yourself this time." The little maiden was gleeful. She dashed to another room to dry up a forbidden tear. But Mother as proud of her daughter as a mother could be, told Father how the daughter had prepared the evening meal unaided. She called to her daughter, "Come out, darling, don't be afraid. Father knows, and he, like myself, is very proud of our little daughter."

The little maiden asked, "Father and Mother, how do you like my new dress since I have it finished?" Father spoke first, "It is not the dress that dazzles me, but it is you. Those beautiful locks of hair. I can see now what the great prophet meant when he said that if a woman

has long hair it is a glory to her. How it does glorify our darling daughter, and may the God of my Father Abraham destroy the person that would dare to mar it in any way. While I know that it is a custom for all of the daughters of Abraham to cover their heads in worship, it seems to glorify our daughter. Do you always wear your veil around the house?" Mother replied to her husband's question, "My dear husband, I am afraid that you don't know your daughter after all. She has been in prayer most of the time for many days." "Yes, but somehow she seems so beautiful today. Yes, now I know what the prophet meant when he said that a woman should have power on her head because of the angels. No one would dare harm our child (haunted by the thought of what might happen to his family in the event of an invasion). The angels of the Lord would surely destroy anyone that would try to harm her."

Just then there was a thumping at the door! "Open in the name of Ben-hadad, King of Syria, or we will burn the house down with you in it." With a trembling hand Father raised the latch, and moved the obstructions that he had placed there. "Come in," said the Father. The ugly soldier in reply hit Father, knocking him to the floor, saying, "The next time meet me at the gate and show me in." Mother and daughter were crouched in a corner

trembling with fear. The mother forgetting about herself, prayed a little prayer for her daughter, "Dear God, be merciful to the child." For the mother knew the ways of wicked men. Then the mother whispered to her little daughter saying, "Remember to keep your head veiled and the angels of God will stay very close to you."

The ugly soldier cried out in that moment saying, "Ho, ho. Look what I have found in this corner and pretty as a wax doll. This must be my lucky day." At that moment the captain of fifty stepped up saying, "A more beautiful creature I have never seen in this world. Get your dirty hands off her, you common soldier. Can't you see that the maiden is Holy, a virtue's soul. Don't you know that her price is far above rubies?" The ugly soldier said, "Yes, but I found her first and according to our rules, she is mine." "Be gone, you filthy dog, and if any of you lay a hand on her, you will pay with your life." As they were leaving the house Captain Naaman came riding up saying, "What a lovely prize you have. She will make a splendid gift for my wife. See that no harm befalls her. Guard her with your life."

Just as they were in the act of leading her away, the mother stepped up to her daughter's side, reminding her to keep her head veiled and said, "May the angels protect you. Goodbye, darling." For her

trouble the ugly soldier gave the mother a nasty slap right in the mouth, telling her never to interfere again. Just then the little maiden looked up and saw the beautiful blanket that her mother had given her begin carried off by the ugly soldier. How she loathed him and vowed like Queen Esther and Haman, she would make this thieving soldier pay for this insult. The blanket was the one that the little maiden's dear mother had carded, spun and woven from pure wool and had given it to the daughter for her twelfth birthday.

The march to Damsacus was hot and very slow. The soldiers and slaves were carrying away much spoil from the land of Israel, they also had many prisoners, young and old. The soldiers were very discourteous and at the least provocation would vex the poor prisoners in many ugly ways. The little maiden did not forget her vow to get even with that ugly soldier that had slapped her dear mother and had stolen her nice blanket.

The little maiden was assigned the camp duty of gathering wood for the evening camp fire, which was used for preparing the evening meal for Captain Naaman and his staff. The ugly soldier was quite cocky now as he was assigned the task of overseeing the preparation of his commander's supper. The little maiden worked hard gathering wood, and when the ugly soldier

was not looking, she would slip extra wood on the fire. Before the ugly soldier knew it, the food was all scorched and smelled like singed chicken feathers. Old Naaman was furious saying, "Is it not enough to be haunted with this old leprosy without being mocked with a burned mess like this?" He confronted the ugly soldier, "So you would like to show your disrespect for your leprous old commander by feeding me like a swine?" Then Naaman noticed the beautiful blanket across the ugly soldier's shoulder and asked, "Where did you get that lovely blanket?" The ugly soldier could not answer, but the little maiden timidly stepped up and said with tears glistening on her pretty cheeks, "It is mine, he took it from me." Naaman's fury raged and he said, "Did I not command that no harm should come to this little saint?" Naaman snatched the lovely blanket from the ugly soldier's shoulder and handed it to the little maiden. It brought warmth to her shivering body and sweet memories of the darling mother that had given it to her. Naaman stood gazing at the little maiden as the light of the campfire seemed to glorify her saintly little body, but then glancing at the ugly soldier, he commanded that he be put in irons and locked up.

Then the little maiden stepped up when she saw that God had given her favor with this leprous old captain and said, "Please, sir, I am a

good cook. Let me prepare some supper for you and your staff. I will be very careful not to burn the food and will see to it that it is properly seasoned." Naaman commanded his soldiers to supply the little maiden with whatever she needed. When she had everything ready she thought of that last meal with father and mother, but no time for that now. She arranged a lovely supper very temptingly on a large platter and my, Oh my, what an aroma! Naaman and his staff were so delighted with the supper that he gave the little maiden a special bodyguard so that no harm would befall her.

The next day found this victorious army with prisoners and loot entering the rocky streets of old Damascus, but before entering the city proper, Naaman called a halt of the procession long enough to call the little maiden to him, asking her to get up into the chariot beside him. The little maiden seemed to give the old captain a feeling of security and as Naaman looked at her, she seemed more beautiful than ever. He said to her. "The gods must be smiling on you today. But you seem so sad. You need have no fear. Your mistress is a kind hearted and lovable soul. I wish that I did not have to leave her so soon. I am a leper, and soon they will banish me to a leper colony to die." She would have liked very much to have told the unhappy captain right

then about the wonderful prophet in Samaria, but things were happening so fast around her that she feared that something might go wrong, and then she would never see her Father and Mother again. She said, "No, I have no fear of my mistress." "What is it then that makes you sad? You have nothing to worry about, as you don't have leprosy." The little maiden would have liked to say something about the whereabouts of her parents and what their lot would be as slaves, but she knew that Naaman had a furious temper and might think that she was accusing him of shamefully treating her parents. No, she must wait. The crowds had gathered on both sides of the street to watch the conquerors pass by with their loot and prisoners. A boy shouted from somewhere in the crowd saying, "Get an eyeful of who is riding with the old captain. I wonder what his wife will say?" Naaman gave a furious glance in that direction then turned to the maiden saying, "Just a bunch of ignorant people that don't know any better."

The King came to the palace court to meet his conquering hero and said, "I need not ask any questions as you have brought the evidence of your victory home with you as usual." "Your majesty, may I inquire if you have had any news relative to a cure for leprosy?" Benhadad replied with his head hung down, "No, not a thing." The two

parted and Naaman was soon standing before his palatial home built in a lovely grove, containing every known kind of fruit and shrubbery obtainable; soon he must leave it all. But his wife would now have a wonderful companion and he would provide so that they would never be in want.

Naaman's lovely wife came out to the chariot to meet him, partly because she loved him and partly because he always brought her many lovely presents and what would he have for her today? Naaman took the saintly hand of the little maiden and held it out for his wife to take, saying, "A present for you, my dear." Mrs. Naaman looked for a brief moment, then reached for her hand and said, "She is so sweet, just like a little fairy coming from the flowers." Naaman replied, "Yes, she is beautiful but I fear that we will have to look much deeper to see who lives behind that lovely face. My dear wife, after she got into the chariot with me, I seemed to feel much better. I feel that the little maiden has been divinely sent." Mrs. Naaman asked, "What a lovely veil you have on your head. Why do you wear it?" The maiden replied, "It is for when I pray. The angels come near to protect me." Naaman's wife said, "You must be very tired and should have some rest. We can get acquainted tomorrow." And to her husband, "Thank you, my darling, for the most lovely

gift you have ever brought me. She is lovely."

In the morning, the little maiden was up early. Naaman had left word before retiring that he would like to have the little maiden prepare his breakfast. He hoped that the magic way she prepared food might even have curative powers. He ate hungrily and then went to the palace for another day's work in the affairs of state.

Naaman's home was so lovely, with many servants, and the little maiden feared to touch anything in fear that she might do a wrong thing, but her mistress soon assured her that she should make herself at home. "However, I would like to have a long talk with you, sit right here on this footstool. Naaman asked me to inquire of you all about your people. We have heard many things about the Jewish people and their way of life. Do you know of any medical doctors that can or have cured leprosy? Do you know of any that can cure through magic? Do you know of any witchdoctors that have had any success? Do you have soothsayers that can quiet fears and bring peace? The prophets of Baal, don't they claim to have curative powers?"

"Please, my dear mistress, may I be excused for a few moments?" "Yes, of course." The little maiden ran from the room with her eyes blinded with tears. On closing the door to her room, she fell to her

knees weeping. Oh, if she could just have the advice of her dear father and mother now. "My dear God and Father of Abraham, Isaac and Jacob, you have taken away my dear father and mother, and I don't have them to give me council. My poor heart is distressed to know what to do. Please help me." She drew her veil close to her head and buried her face in her hands and prayed, as she wept. "Shall I tell my mistress about the beloved prophet that is in Samaria? Will it make the King of Israel angry? Will it bring harm to the dear old prophet? Will they add to the suffering of my parents? And if I do tell my mistress about the old prophet, suppose he won't heal my master?"

Then silence came over the little maiden. She stopped crying. There was a beautiful light that filled the little room. She feared to look up. There was an angel in bright apparel who spoke, saying, "Fear not, beloved daughter of Abraham, go to your mistress and tell her, would God, my Lord were with the Prophet that is in Samaria, for He would recover him of his leprosy. Fear not, Naaman will be cured. And no harm will come to your parents."

The little maiden arose quickly, washed away every sign of weeping, and was smiling as she faced her mistress, whose turn it was to shed a few tears. She had overheard the child's prayer and weeping, and now knew what the little maiden meant

when she said that she covered her head because of the angels. Radiantly, the little maiden dropped to one knee exclaiming, "Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

Naaman's wife said, "I overheard you and have sent the good news to the King of Syria already and I am sure that he will lose no time finding out for himself." Then she remarked, "Here comes Naaman now driving furiously. He seems like a mad man the way he is lashing the horses. Oh dear, I thought for a moment the chariot would overturn when he came in the driveway." Naaman dashed into the room all out of breath, exclaiming, "Where, how, when did you get the wonderful news?"

Mrs. Naaman spoke to her husband, "Just a minute, my dear." She started to call the little maiden, but at just that moment she came in with her mistress' breakfast on a lovely tray. "Only one thing matters now. Tell your Lord what the angel told you to tell me." With trembling hands the little maiden placed the tray on her mistress' stand and with quivering lips she repeated the words that she had spoken to her mistress, "Would God that my Lord was with the prophet that is in Samaria. He would recover him of his leprosy."

Naaman answered, "You mean that old grey headed long bearded

fellow that lives in the edge of Samaria? Impossible! You must take what these children say with a pinch of salt. However, I have always felt that the old King of Israel has curative powers, and has been holding out on me. This time, I aim to make him come across. I won't be mean unless he continues to hold out on me. I intend to pay him well for his service, but he had better heal me."

So the King of Syria called Naaman in, saying, "This makes me very happy. I am sending you at once to Samaria and will send enough gold and silver and apparel to buy out that half starved city. I will make the bribe so large that no one can turn it down." There was much excitement as everyone got into the act of getting Naaman ready for this venture. There was much speculation as to the outcome. Naaman selected his most modern chariots and his finest Arabian steeds to draw them, all loaded with gold, silver and goodly apparel, and his most able soldiers were chosen for his bodyguard.

They were soon on their way. The thought of being healed made Naaman very happy and he allowed himself the luxury of humming an old familiar tune or two. He had no fear of the King of Israel. All he would have to do was demand healing, pay for it, and return home again, a happy, well man. Soon he could see the palace. He turned to

an aide saying, "You have the letter from King Ben-hadad. Keep it in readiness. Ah, there is the King now on the balcony. Take the letter to him in all haste."

The aide handed the letter to the King of Israel, who opened it and read the contents. It made him very nervous. The King disrobed and put sack cloth on his body, and in anguish he cried out, "Am I God to kill and make alive, that this man doth send unto me to recover a man of his leprosy. Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

Naaman was a beaten man. Once more his hope was dashed to the ground. Before he could issue an order to destroy everything in sight, including the King of Israel whom he felt had just affronted him, a young man, the servant of the old prophet dashed up with a message for the bewildered King, saying, "Wherefore hast thou rent thy clothes? Let him come now to me and he shall know that there is a prophet in Israel." This was humiliating to a man that had been held in such high esteem by the King of Syria. People were snickering. But Naaman would make sure this time, and have everything figured out by the time he arrived at the old prophet's house. "That old bewhiskered fellow better do it my way, or else."

So Naaman went with his horses and chariots and stood at the house of Elisha who sent a messenger to

him saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean." But Naaman was wroth and went away saying, "Behold, I thought he would surely come out to me and stand, and call on the name of the Lord, his God, and strike his hand over the place and recover the leper."

It was Naaman's own fault that he got himself in trouble with the King of Israel. Remember, Captain, the little maiden said "Prophet" and not "King." The dear old prophet has told you how you may be healed. and instead of obeying, you throw a nasty temper and start to run away. Where do you think you can go that leprosy won't follow? Come now, be sensible and do what the dear old prophet told you to do. "Yes, but are not the rivers of Damascus, Abana and Pharpar better than all the waters of Israel? May I not wash in them and be clean? Such an undignified way to treat a person of my rank. The Jordan — that filthy river — NO! This makes me mad." Just then his servants came near and spoke to him, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, wash and be clean?" It was God's way, and no other way would do, or bring results. It was the Jordan or no cleansing, seven times, not six, not four, not three., not

two, not one, but seven.

It was a wonderful day for Naaman, and for all those with him. He had learned a valuable lesson. First, that a man does not get anywhere by arguing with God. When God speaks, it is take it or leave it, as God never gives or asks quarters. Second, that no one can buy the favor of God with gold, silver or other valuables. He must learn that to obey is better than sacrifice and to *hearken*, than the fat of rams.

The trek home was a joyful one. Like anyone who submits him or herself fully to the will of God, Naaman, like a newborn child of God, could wave his hands to the sky shouting, I AM CLEAN, I AM CLEAN! All of Damascus turned out in joyous celebration, with flags and banners waving everywhere. Swift couriers had heralded the wonderful news that the great Captain Naaman is healed. King Ben-hadad of Syria rolled out the red carpet and all of the city was in a gala mood. They strewed branches, beautiful flowers, palm branches and even their garments in the path that Naaman would pass over. The King had decreed a long celebration. Everyone must be happy.

But Naaman seemed to lack interest in their merry making. He was looking down the street that led to his palatial home. His mind was on seeing, caressing and rewarding the sainted little maiden

that had directed him to the prophet and healing. How could he reward her adequately? The King of Israel could not take the treasures he had offered for healing. The prophet would have none of it, and the one that did take some of it got leprosy for his trouble. Now he would not dare offer it to the little maiden, but he would ask her to name her price.

They must have heard the good news by now. His wife, the little maiden and his whole household was coming to meet him. Naaman was shouting, I AM CLEAN, I AM CLEAN, my darlings, I AM CLEAN! As he entered the house he swept the little maiden into his arms, saying, "You little saint of the true God, you messenger of health, peace and happiness, HOW CAN I REWARD YOU?" There is a silence and Mrs. Naaman speaks, "My dear husband her price is far above rubies or gold or lands. Our darling maiden has remained veiled and in prayer and has not eaten or drank since the day you left for Samaria. You gave her a bad time with your stubbornness."

YES, SHE HAS A PRICE. LET HER NAME IT. As Naaman holds the little maiden close to his heart, and before she can speak, he whispers, "Don't be afraid. Just name your price, and it will be given to you—half of the kingdom of Syria, or I will conquer any kingdom or nation that you may

name and make you its queen."

The little maiden replied by saying, "You may keep all the wealth of this world as it buys nothing that I want. Go, find and redeem my parents from slavery and take us back to our little home in Samaria and the happiness that we had, before your rude soldiers carried us away and made slaves of us. It is hard for me to forget the ugly soldier and how he knocked my dear father to the floor and you saw him slap my mother in the mouth. Yes, give us back what is rightfully ours, return us to our home and you shall have my blessing." The little maiden glaced at the places that had been affected by leprosy. Naaman saw the glance and knew its meaning. He vowed that he would carry out orders this time, to the letter. He would not bungle again.

There was the greatest search for the little maiden's parents known to the times in which they lived. Wherever slaves were bought or sold, they searched with no let up until the parents were found, redeemed and returned with their little daughter to their home in Samaria, possessions and all. As they were brought together the little maiden was wearing the beautiful veil that her mother had given her and which she was wearing when she was carried away. She also had the lovely blanket that her mother had given her for her twelfth birthday. The mother asked, "How did

you get your blanket back from that ugly soldier?" But that is another story.

The little maiden said, "Father, Mother, I feel so thankful for everything that I want to pray, 'Dear Lord, I want to thank Thee for the safe return of my father and mother who taught me the ways of God, who taught me how to be pure, and yet be comely in a Godly way. I thank Thee, dear Father, for the lessons they taught me in how to keep the angels close to me at all times by keeping my head veiled when in prayer. I want to thank Thee for answering my father's prayer in bringing the family together again, safe and sound. Especially do I thank Thee for dear old Elisha, our beloved prophet, and his kindness in healing my master, Naaman, and I forgive the ugly soldier that was so cruel to my father and mother, and who tried to steal my blanket. I also ask forgiveness for my making the ugly soldier's fire too hot which burned my master Naaman's supper. May the ugly soldier be taken out of irons and released from prison. Thank Thee, dear God. AMEN.'"

Elder James F. Swallow
6560 Sonoma Mt. Rd.
Santa Rosa, Calif.

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If we look at the white capped waves of circumstances, we shall not see the outstretched hand of Jesus.

AN AWFUL SIN

Many souls would get saved and keep saved, were they encouraged, rather than hindered and discouraged.

Priests and pastors often prejudice those of their congregation against meetings where experiential religion is taught and sought, and especially do they object to them seeking the same. In like manner do parents often hinder their children, and children their parents; husbands their wives, and wives their husbands. Relatives and neighbors often hinder each other. They stay away, yet believe every slanderous report, and never go to see and hear for themselves.

Friend, are you guilty of the above? Guilty of hindering an immortal soul in doing what God commanded them to do? "Repent and be converted." Guilt of robbing a soul of the highest gift God ever gave them—the right to choose?

Think of it! Guilty of keeping a soul out of heaven!! If you are, an awful curse is resting upon you. "It would be better for you that a millstone were hanged about your neck, and you cast into the sea, than that you should offend (hinder) one of these," Luke 17:2. You certainly will have an awful hell in that you not only refuse to obey God yourself, but also hinder others. You may say: "I do not oppose others." very well, but do you encourage them

by work and example? If not, your influence hinders them. You are bound to exert an influence over some one, either for good or evil, that will help to land their souls in heaven or hell. "For none of us liveth to himself, and no man dieth to himself," Rom. 14:7. The responsibility of life is upon you. Your influence will be felt by some soul all through eternity. "Except ye repent and be converted," you will not only lift up your own "eyes in hell," but you will find those there that will add to your torment for helping to damn their souls.

Consider this! God will hold you accountable for every word and action that would tend to hinder or discourage another. When you tantalize, persecute or ridicule God's humble followers, you are doing it to God. When you mock and scorn at them, you are mocking God. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap," Gal. 6:7. "Inasmuch as ye have done it unto one of the least of these my brethren (or sisters) ye have done it unto me," Matt. 25:40.

Sel. by Sister Jeanette Poorman
from *Gospel Witness*

Some men grow under responsibilities, others only swell up.

Educate a man without Bible salvation and you make him but a clever clown.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WALKING WITH GOD

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matt. 7:21-23. We might call this a summary of the greatest sermon that was ever preached upon the earth. It is a very fitting climax to so vast a message from heaven.

In this summary we have a very solemn warning, that not every one who so plans, shall enter into the kingdom of heaven. How about those who make no preparation? The wise and learned of olden days gives us a similar warning, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that back-

biteth not with his tongue, nor doeth evil to his neighbour, not taketh up a reproach against his neighbour," Psa. 15:1-3. Yes, who shall? for it is definite that not every one shall. God is not fooled by the impressions of men, for He knows the heart of a man before he even begins to act towards God.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it," Matt. 16:18. True, many churches are built, but this is the method which Christ is going to use to build His church. Whatever will come this Church will not fail. We need all the understanding which we can get today, concerning the minute details of the Will of God. We do find that the Holy Spirit was poured upon Cornelius and his household while they were learning the foundation of the children of God, but this was a special case because they were too far removed from the people of God. If inward impressions are not according to our outward expressions, we are but "sounding brass and a tinkling cymbal."

"And whatsoever we ask, we re-

ceive of him, because we keep his commandments, and do those things that are pleasing in his sight," 1 John 3:22. If we follow God, according to the teachings of Christ, we will be properly serving God because Christ always said those things that were pleasing unto His Father. Many, who profess to have been converted, betray their claims by lack of interest in searching God's Word and in failing to seek the guidance of Godly men, that they may understand the Will of God for their lives. We find carnal hearts today, who glory in good favor among professors of religion, keep religious feasts, have a good standing in a church and yet follow the carnal desires of pride, worldliness and sensuality.

Simon the sorcerer was impressed with the power of Christ's followers. "And when Simon saw that through laying on of the apostles hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money," Acts 8:18-20. It is not possible to follow the works of iniquity, whether openly or secretly, and still be a follower of Christ. This is the reason that Christ will declare to many, "I never knew you." We either know Him and

serve Him from the heart or we must depart from Him.

Our lives are directed by God's Word in: our aims in life, our worship of God, our methods of worship and in our relationship with others. We can learn what God wants us to do: from the New Testament, through fervent prayer and through the teachings of those who have had experience with God. Lord, give us light on the pathway of life. May we walk in all the light that we have and seek to do all that we know. If we only do just as good as we know to do, we will have true happiness and the feeling of a free conscience. Can we not sum up Christian living by words something like this: that we serve God according to all of Christ's teachings, that we repent of all our sins, that we live a holy life in all our ways and that we love one another.

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FAITH ONLY

This is one of the most popular beliefs of our times. More people today believe that all that is necessary for salvation is just faith in Christ. Today baptism in the minds of most people is non-essential, even Billie Graham made the statement he didn't preach baptism, because it was a controversial subject.

What I say in this article I say with all the love in my heart, towards those that differ with me on this subject. I am relying on the

Word of God, for my faith, and not to man, for I have got to give account to God for what I preach and teach. That is the reason I am writing this article. I have met with more opposition in the Dunkard Brethren Church, on baptism than on the outside. No doubt it is because I have taught it more in the church than on the outside. I contend that those that just teach, faith and repentance, are not teaching the Gospel of Christ. For the Gospel is the power of God unto salvation, and without baptism there is no remission of sins, and consequently no salvation. Rev. 22:19 tells us that if we take away from the words of this Book, our part shall be taken out of the book of life, and taking away baptism constitutes taking away from the things written in the Word of God. We wonder why more people are not accepting the teaching of the church, and why many of our young people are leaving? I believe the main reason is that the church is failing in teaching the doctrines of the church, which are found in the Bible and especially baptism.

I went to school and studied Bible under a Church of Christ minister for two years, and they practice single immersion. Also I have talked to scores of their best preachers, in the last thirty years, and if it hadn't been for the fact, that trine immersion can be traced to the apostles, and agrees with the

Greek usage of the meaning of the words relating to baptism, and that the grammar of the great commission requires trine immersion, I no doubt today would be teaching single immersion, instead of trine immersion.

We as a church today have the only mode of baptism taught in the Bible, and the only one that can be sustained by history, and why are we as God's ministers not teaching the same. I believe you convince a man that it is the only mode that will please God in the Day of Judgment, and he will accept nothing else. I have told my opponents that they would have to show me that the great commission teaches single immersion, and that history affirms it, and show me where trine immersion started for me to believe their way. I know they can't do it, for if they could they would. I can show you in history what the early church taught, in the first three centuries, and where sprinkling and single immersion started. They started centuries this side of Christ and the apostles, and cannot be pleasing to the God of the Bible, but are the work of man, and if that is true, I am safe in saying they are the work of the Devil.

Therefore all who practice associate membership, are not following the teaching of Christ. 2 John :9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Christ's doctrine

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is trine immersion and John says all who do not the things Christ taught, hath not God. I didn't say it, this is the Word of God. Gal. 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. This is strong language, but it is coming from the Word of God, and why be ashamed to preach the truth and let people know where we stand. Alexander Mack and the early Brethren, according to Brethren history, the burden of their preaching was baptism, and the record is, they doubled in membership many times before they left Europe, and during the 19th century they doubled every 20 years. I hope this article stirs up a greater zeal for the plan of salvation, which

is Faith, Repentance and Baptism. This is God's means of Grace taught by Christ and His apostles.

(To be continued.)

W. E. Bashor,
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Turlock, Calif.

**TRUE CHRISTIAN
FELLOWSHIP**

It is essential and timely, that we consider the essence and fruits of our Christian fellowship. The "key" thought for our thinking in this article is: there can be no true fellowship in the Christian church without a true Scriptural relationship. Unless or until true believers in Christ have certain common interests and objectives in carrying out the commandments of Christ and are willing to do His Will.

What is fellowship, its meaning? It means "a special relationship, pointing to partners in the business of the Lord, sharing specific interests, experiences in common, and having fervent love for each other. Specifically, they have the Lord Jesus Christ as their "Common Saviour," recognizing Him as the "Head of His Church." This fellowship is not a fellowship between those who recognize the "Pope," or some other man as the head of the church, or one who is the "gate keeper" to the courts of heaven.

We believe the Apostle John

recognized this, when he wrote the first chapter of first John, which we use as a basis of our remarks for this message. When he introduced us as his readers, to the Lord Jesus Christ, whom he called "The Word of Life." The One of which he said he had seen, "with his eyes, heard with his ears" and actually touched with "his hands." We have reason to believe the Apostle John was present when Jesus our Lord invited Thomas to "reach hither thy hand, and thrust it into my side," Jno. 20:24-29. The apostle states, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

What is the basis of true Christian fellowship? It is a sharing of the life of Jesus Christ (which is in us), through the indwelling of the Holy Spirit, who "abides" in all who are truly "born again." Note the word "truly." Scripturally there are many who make false-claims, of being born-again believers. Can we fellowship, or work with those who are federated inter-denominationally? John preached Jesus Christ, Christ taught "oneness": oneness in "birth (baptism), into "one body" (one church). 1 Cor. 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and

have been all made to drink into one Spirit."

What is this One Body? Not so long ago the writer heard one remark that, all the Church meant to him was, "The Church that is in me." Is that all it means to you and I, just one person in the "Body of Christ"? Nay, verily, nay. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." "For the body is not one member, but many." Verses twelve and fourteen. If this were not so, how could we have this fellowship John was talking about, "one with another"? If we have that fellowship one with another, we can also have "fellowship with the Father and with His Son Jesus Christ."

In 1 Cor. 1:9, Paul writes, "God is faithful by whom ye were called into the fellowship of his Son Jesus Christ our Lord." Also in Col. 1:27, he explains the "mystery among the Gentiles" in the fellowship they enjoyed by these words, "It is Christ in you, the hope of glory." Furthermore in John 15 we have the illustration of the "vine and the branches"; also in Jno. 17 the words of our Lord's prayer, petitioning the Father for our "oneness." "He that hath the Son hath life; and he that hath not the Son of God hath not life," 1 Jno. 5:12. May God give us understanding of this "truth."

What are the conditions of true Christian fellowship? John made it clear that true Christian fellowship demands certain conditions which are to be observed, and met, before the blessings of true fellowship can be appreciated and continue. "This then is the message which we have heard of him, and declare unto you, that God is light," and "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

God expects us to walk in the light. Do we realize what that means? To walk in the light of the Son of God, is to believe in the Light, trust in the Light and obey the Light. Whatsoever the Word of God tells us to do, do it with all our might. "Whatsoever He saith unto you do it." To walk in the light, is to "walk as Christ walked." He has commanded us to walk, as children "of light," and if we so walk, we have true Christian fellowship. In Jno. 3:19, we read, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Dear Brethren and Sisters, there is a relationship that is incompatible with the Christian fellowship, true fellowship, *light and darkness cannot coexist*. Neither can believers and unbelievers have fellowship, one with another. 2 Cor. 6:14-18, how often do we read this and not obey

it? You and I? "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In our Scripture lesson there are three specific obstacles, which often come in the way of true Christian fellowship. (A) The first concerns those who say that they have fellowship with the Lord Jesus Christ, but who in their walk and talk give evidence that they live in darkness; such are accused by John in verse six, as "men who lie, and do not the truth." Such may say they have that fellowship, though they have never accepted the Light, may have confessed Him, yet never have obey Him in hearing His Word for salvation, to believe in Christ is more than confession.

(B) The second obstacle is that of "pretenders." Those who say, "We have no sin." In so doing "they deceive themselves and the truth is not in them," verse 8. This refers to those who reject the Bible definition of sin. Those who reject any part of the Word of Christ This can be enlarged upon. Jno. 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

(C) The third obstacle of true

fellowship are those who, according to verse 10, say, "We have not sinned." John accuses such of, declaring that God is a liar, and this on the grounds that the "Word" has concluded all men under sin, for "all have sinned and come short of the glory of God," Rom. 3:23. When any man out of Christ denies that he is a sinner, he also rejects the teaching of the Word of God, which declares that he is lost, and that he needs a Saviour; for he rejects the remedy for sin, and the gift of salvation, which is his rights, through the merits and satisfaction of the death and resurrection of Jesus Christ. Man does not merit salvation, nevertheless he must lay hold on to it by obeying the Word of Salvation, which Word is Jesus Christ.

Also, when a man in Christ denies that he has sinned, as a sinner, he denies also the Word here, which says, "we make him a liar, and his word is not in us." The man in Christ is only a sinner, saved by grace, through faith. Christ is the "propitiation for our sins and not for ours only, but for the sins of the whole world." Who would argue with these verses, seven through ten, in the light of 1 Jno. 2:1-2, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins." Verse 7, "If we confess our sins, he is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness."

There are certain foundations upon which the true Christian fellowship is established. Note some of them. True Christians partake together of the "Divine Nature" "having escaped the corruption that is in the world through lust," 2 Pet. 1:4. In 2 Cor. 5:17, the Apostle Paul speaks of "old things that pass away and of things that are become new." In the Church, there cannot exist true fellowship, where there are members who give way to jealousies, envyings and petty-nothingness, giving out and unforgiving spirit, even to the extent that they cannot commune together.

Those new things, spoken of by the apostle, are what believers have in common and what binds the bond of fellowship in Jesus Christ. This brings to our minds that true Christians have the Lord Jesus Christ as their "lovely Lord," "For we are made partakers of Christ," Heb. 3:14. They have a common heavenly calling, Heb. 3:1. And in Philip. 3:20, Paul says, "Our conversation (citizenship) is in heaven." Which we as true believers treasure together even now.

Surely we have this true Christian fellowship, as we surround the Lord's table, in sacred communion. Yet, what about the one who stays away from that "table," who has become offended at the church? One who says the church did wrong and

must apologize to me? Does any member have the right to pass judgment upon the church? Does not the Bible say that judgment must begin at the house of God? Does the church have the right to judge the member by the "Word"? Christians are called upon to suffer together, for Christ's sake. This is appropriately called "the fellowship of his sufferings," Phil. 3:10. Also, the Lord has promised us that, "we shall share the glories of heaven, and the blessings of everlasting life together," 1 Pet. 5:1; 2 Cor. 1:7.

We come now to the test. "What is the test of true Christian fellowship? We might pretend to be in fellowship with Christ, then what do we present as evidence. Will you and I pass the test which the Word of God sets forth? in Jno. 2:4, listen, "He that saith I know him (I am a Christian), and keepeth not his commandments, is a liar, and the truth is not in him."

Then get the contrast in verse five, "But whoso keepeth his word, in him verily is the love of God perfected." Thousands, yea, millions profess to be in fellowship, with Jesus Christ, but in their words and actions they deny Him. Can we have fellowship with them? Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven." Another test is spoken of in Jno. 14:20, 21, 23, "At

that day ye shall know that I am in the Father, and ye in me;" and "he that loveth me shall be loved of my Father" and "I will love him, and will manifest myself to him" . . . "if a man love me, he will keep my words."

As we have already said, separation is a duty of true Christian fellowship. A desire for unity is commendable. Blessed are they who can and will promote and preserve it. However, there can be no "Christian unity," many times, without separation first. When union becomes a moral and spiritual impossibility, then separation must come. It is then that separation is not only an alternative, but a positive duty.

True Christian fellowship can only be enjoyed, or maintained, when care is taken to preserve the essence of "true Christian fellowship." We are to honor and heed the conditions, laid down in the holy Word of God, for the continuance of true Christian fellowship. And only so long as we as a church strive to fellowship, only with those, who in word, deed and doctrine, pass the test of true Christian fellowship, can we be called the Church of Christ.

Can we fellowship with those who say and do not accept? Those who say they were saved at an altar of "prayer," without the experience of Christian baptism, a new-birth of "water and Spirit"? Can we? Or with those who sprinkle or pour,

for Christian baptism? Or with those who do not wash feet? Or keep all the commandments of Jesus?

Bro. Wm. Root

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Great Bend, Kans. 67530

ARTICLE 5

Note the order in which I-O registrants are given job assignments. Men who volunteer, by signing Form 151, are ordered to work first, in the order in which they have volunteered. Next come those nearest the age of 26. From there, work orders are issued to the next lowest age group in the order of call, down to the age of those currently being called into the Armed Forces. Men in Class I-O, who are not volunteers, may not be issued Civilian Work orders prior to the time they would have been given a notice to report for induction if they were in I-A or in I-A-O.

A person who becomes a Conscientious Objector after entering active duty in the Armed Services and desires to be re-classified as a I-O, must submit a written request under the applicable regulation. The request must be supported by information similar to that submitted by conscientious objectors, to their draft boards. A careful statement of his own convictions is essential. With this, he should have statements from his minister, local church

board, or from others who have personal knowledge of his religious life and convictions.

Many Reservists have a continuing draft liability. Such persons who become C.O.s should also follow the procedure available to any other registrant, who desires to submit a C.O. claim to his local Board.

The Director of Selective Service is authorized to release, or to provide for the release of, any registrant from Civilian Work at any time before he has completed twenty-four consecutive months of service, whenever the Director deems such release to be advisable. This authority has been used where it was established, that an early release on hardship or medical grounds was indicated.

Any request for release should be addressed to the Director. Copies must be sent to the individual's State Director and to his local Board for information, but only the Director of Selective Service has authority to act, and the request should be addressed to him. With the request, the registrant should submit information pertinent to his request.

In any such case it is usually advisable for the registrant to work through a counselling agency, such as the National Service Board for Religious Objectors (see Article No. 1 for address).

Note: This is the last Article. Other information will appear from

time to time, as it comes to hand.

Ray S. Shank,

Executive Secretary,

201 N. Coover St.

Mechanicsburg, Pa. 17055

NEWS ITEMS

BRYAN, OHIO

The Lord willing, the Pleasant Ridge congregation plans to hold their Lovefeast services on Nov. 5. Services Saturday morning at 10:30, Saturday afternoon 2 P. M. and Communion service in the evening. Sunday services also. We invite all who can to come and enjoy these services with us.

Sister Ruth Kleinhenn, Cor.

GREAT BEND, KANS.

On Sunday, Aug. 28, Eld. and Sister Millard Haldeman came our way, together with Bro. and Sister Floyd J. Haldeman (our daughter Olive) and were with us in services Sunday. Bro. Millard gave us an inspiring message which was much appreciated. He also gave us an account of some of their experiences in Denmark. Later in the day the brethren and Sister Minnie left for the Cloverleaf congregation. Sister Olive remained with us until the following Wednesday.

On Tuesday a wire came to us of the death of my wife's sister-in-law at Woodward, Okla. We are always made conscious, at such times and on such occasions, of the

need for a closer walk with our blessed Master. Death is sure and life in this world is uncertain. On this occasion, as at all times if we look for it, we had the opportunity to witness for our Lord. Brethren and Sisters, there is still Dunkard Brethren seed in Oklahoma, to whom we should minister. Do we feel our responsibility?

On Sept. 18, again we were favored with another good service. Eld. and Sister Emery Wertz came to our services. Bro. Wertz gave us a powerful message from the subject of "hope." He reminded us that "our hope against hope" is a remarkable characteristic of a Christian. Pray for us at this place, that we may grow and hold the "faith once delivered unto the saints," Jude 3.

Bro. William Root, Cor.

OBITUARY

WILLIAM HENRY DEMUTH

Son of Joseph and Cathryn (Gible) Demuth was born Jan. 1, 1872, in Cumberland County, Pa. He suffered a heart attack eight years ago and several since. He died suddenly the morning of Sept. 12, 1966, at the age of 74 yrs., 8 mo. and 11 days, having preached at Waynesboro services the day before.

He was united in marriage with Mildred Slothower and to this union was born: one son, William H. of Guilford Hills, Chambersburg, Pa..

and one daughter, Mrs. Martha E. Strite of R. 5, Hagerstown, Md. He is survived by: Sister Demuth and the two children; two sisters, Mrs. Naomi Clark of Wheaton, Ill., and Mrs. Mary Hall of Wayne Heights, Waynesboro, Pa.; also three grandchildren.

He accepted Christ as his Saviour at an early age. He was installed in the ministry of the Dunkard Brethren church in 1930 and ordained to the eldership in 1934. Brother Demuth was of a humble and devoted nature and labored for his church at every opportunity. Prior to his retirement in 1957, he was employed as a machinist at the Landis Machine Company.

Funeral services were held at the Waynesboro Dunkard Brethren church, in charge of brethren Howard Surbey and Frank Shaffer from Psa. 8 and 1 Thess. 4:13-18. Burial in Price's Cemetery near Waynesboro.

CONFUSION

"For God is not the author of confusion, but of peace, as in all churches of the saints," I Cor. 14:33. Confusion truly has become a terrible thing in this beloved land today. On almost every hand we can find people bewildered and many hardly know where they are in life. This situation is sad, hardly needs be excepting that Satan has everything so mixed up, that peace

cannot be enjoyed. It is not in the least any fault of God, for He is not the author of confusion but gives real peace to all who will receive it.

God did some excellent designing in all His creation and none of it has the least conflicting evidence about it. Take for instance the animal kingdom how each and everyone has points of distinction about them. It is just no trouble to know the horse from the cow and the sheep does not look the least like a hog. The dog and the cat are easily known and the rat and the mouse neither look anything alike. In the fowl world a chicken is different than duck and the goose is not the least like the turkey. The birds have their identity one from another, for a robin can be told from the lark, neither is the dove and the sparrow hard to tell apart. Even the fishes and various creatures of the water each, one and all, have been given different features about them and none are ashamed to display them. The plant family may look similar in some respects, but always there is at least some point to discern one from the other. Neither do any two people look just exactly alike but always God has provided at least a little point of difference, in some way to identify them, and man and woman each has an outward appearance given them for that.

This confusion prevailing today

is nothing more or less than the deception of old Satan working in and through men and women as his agents, endeavoring to bewilder the people and make a mess of things. God has not slighted one bit of His part to make everything clear and plain, a knowledge of the separation of any of the creation, but Satan's workers are so deluding the thinking of the masses of the people, that they can believe almost anything but the solemn truth. Satan's host has crept in even unsuspected places and are teaching all kinds of false doctrines, disputing God's laws, promises, judgments and Word. By mixing a little truth with much evil, Satan snares and confuses many. What God says is not regarded therefore as authority, but some esteemed smart one is counted to know more than God. This has led many to look unto man and his inventions for things assured us by God through faith and is making a state of unrest among many people, detrimental to their spiritual welfare. Let us return to believe God and accept His way.

John B. Shank

R. 2, Box 164

Greencastle, Pa.

CAUSE FOR BENDED KNEES

Text: "For this cause I bow my knees unto the Father of our Lord Jesus Christ," Eph. 3:14.

There must be a reason back of this pause in Paul's statement that he must spend time on his knees talking to God in behalf of the church at Ephesus. He had stated the first clause of our text earlier, in verse 1, but the urgency of the matter demanded these dozen verses of explanation of what generated this burden for his brethren of the body of Christ belonging to the Ephesian congregation. When we understand it we, too, will spend more time on our knees, for the occasion which is parent to this petition is most unusual and of supreme importance to God and to all who would live godly in a godless world.

It was as though he, a prospector, had struck a rich mine of precious materials in the realm of sacred truth. To him was bared one of God's secrets, long hidden since time began. It had always been in the mind of God but this mystery, vaguely discerned by a few men in past generations, now became Good News, as it was made clear to the mind of man what were the intentions of God in Christ Jesus toward a world buffeted by Satan. Paul could truly say, "My Gospel' is the 'gospel of God," for God's Holy Spirit gave it to him. Such revelation breeds humiliation and brings its bearers to total dependence upon God. He becomes a man of prayer.

Though the prophets sensed the Spirit of Christ within them, urging

them to write of the sufferings of Christ and the glory to follow, they understood that it was not for them or for their day, but for a later day. They understood not "what, or what manner of time," though they "enquired and searched diligently" for the answer. To the angels also it was a hidden mystery; it captured their attention and gave them "desire to look into," but they did not understand. I Pet. 1:10-12.

That was before the Holy Spirit came to earth in person to act as Paraclete in unfolding infinite wisdom to finite man. That the angels were to profit from this also, was not explained by Christ but was now made known to this man of God. To him, who in the presence of this divine illumination, felt as one "less than the least" it was given to know this "mystery of Christ." To be attached to an eternal purpose is an enlarging experience. A man shrinks in his own estimation while actually experiencing spiritual enlargement. Such men are impelled to prayer.

To this point in his ministry, Paul, with his fellow apostles, labored within the confines of a restricting wall known as the "chosen people." Their Gospel was to the Jews only. All others were heathen dogs for whom no salvation was provided as far as they knew. Now the angle of vision was lifted. He saw the "whosoever" of the salvation now possible in Christ Jesus.

He understood that the "Fountain that was opened in the house of David for sin and uncleanness," had no "middle wall of partition," excluding any places or persons from its globe-girdling provisions. "That through union with Christ Jesus the heathen are fellow-heirs with the Jews, and belong to the same body and share the same promises with them" (3:6 Trs.) His "Gospel to the Jews, Ltd.," is now reorganized into a "whole-world corporation." This purpose had been "hid in God," but it was now being released to this man. If such a vision would not lead a man to pray there would be something wrong with the man.

The wisdom of God is "manifold" and cannot be fathomed by the mind of man. It requires the Spirit of God for its revelation. His Holy Spirit was now opening to Paul more of God's eternal purposes than had ever been revealed clearly to any man heretofore. He not only saw the "world-who-soever," of the Gospel, but he also saw the church as the instrument for making known this ever-existent intention of God now being carried out by Christ Jesus our Lord. But there is more to this revelation. There is a depth to this wisdom of God that is difficult to our understanding, even though it is explained to us by this chosen vessel of God.

We can comprehend the commission of the church to carry the Gospel to the world; but Paul tells us

that his revelation includes the fact that the church is also the medium for making known to principalities and powers in heavenly places the "many phases of God's wisdom. . . in accordance with the eternal purposes which God executed in the gift of Christ Jesus our Lord" (3:11 Williams). That assignment would drive any preacher to his knees for his people. Only closest obedience to God's perfect will can qualify any church to fulfill this part of God's plan. This can only be done by Spirit direction. Though it is told to us here we still cannot understand, for it has not been fully revealed. We can only join Paul in prayer that we may be qualified to share in this ministry of making known to the other world the mystery of Christ and the church in the reconciliation of sinful men to God and the restoration of the seeming wreck of God's purposes in this world by the devil.

There is one more urge to pray-er in addition to these already mentioned. With revelation of this ministry in its twofold aspect, to this preacher also came the personal commission to make it known to his fellow men that they might comprehend this great purpose of God. Paul counts it a special privilege; he is humiliated before the enormity of the task; he gives us to understand that the responsibility is eased by the consciousness that his call is accomplished by a special

gift of grace to make his ministry effective. He says, "To me, the very least of all His people, this favor has been given, of preaching to the heathen, the inexhaustible wealth of Christ, and making clear how the trusteeship of this secret purpose, which has for ages been hidden away in God, the Creator, is to be carried out; so the many-sided wisdom of God may now, through the Church, be made known to the rulers and authorities in heaven, fulfilling the eternal purpose which God executed in the gift of Christ Jesus our Lord" (3:8-10 Trs.)

That conviction of commission would bring any man to his knees and cause him to seek wide fellowship in prayer, as Paul does. His encouragement to prayer is, he tells us, the consciousness that "by union with Him we have a free and confidential introduction to God" (v. 12 Trs.) Our God, in whom this secret was formerly hid, but who now makes it known and commissions His own to share in making it known.

Now when we read our text we understand the reason for Paul's oft-bended knee, for the church at Ephesus. It is a prayer for the church at large, then and now; for us who compose His church today. We are interested in what he has to say to God about us. There are four petitions.

First, that we maintain a constant recognition that Christ has all

power and authority in heaven and in earth, and that we are utterly dependent upon Him. "I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named." It starts with, "Our Father which art in heaven, Hallowed be thy name," and includes, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The world waits for someone to speak with authority. We must tell them of Christ Jesus. He alone can quiet the turmoil and still the unrest in these troublous times. That His name was not mentioned in any of the prayers at the inauguration of our President is cause for grave concern on the part of His believing church. How can there be peace if the Prince of Peace is not recognized when men and nations assemble and purport to be calling upon God? We have no "introduction" to the Father apart from the name of the Son.

The second petition of Paul is for personal possession of Christ's strength on the part of His professing people. "That ye may be strengthened with might by His Spirit in the inner man." (One translation has it read: "inner nature.") People will spend all they possess on physicians, seeking to restore power to a run-down heart in order that they may have strength to do their temporal duties, and yet give no thought to securing that

strength of heart which only comes as Christ is enthroned within. Need one wonder why the visible church is doing so poorly in bringing salvation to a hell-bound world? The Psalmist said, "Wait on the Lord: be of good courage, and he shall strengthen thine heart," Ps. 27:14. So Paul says, and so say we all.

The third petition is for the abiding consciousness of Christ's presence, without which there is no possessing of His power nor carrying out of His purposes for a world's salvation. "That Christ in His love may make His permanent home in your heart, by faith . . . that having your root and your foundation in love . . . you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding." He has said, "Lo, I am with you alway, even unto the end of the world." If He isn't with us it is because we will not permit His residence within us.

Petition four is that each professing Christian in the church may enjoy a genuine experience of Christ's fullness: "That ye may be filled with all the fullness of God." In other words, that all might be filled full of this unspeakable "love of God (which) is shed abroad in our hearts by the Holy Ghost." Our Lord said: "How much more shall your heavenly Father give the Holy

Spirit to them that ask him?" He knew that without this empowerment His church on earth would be but a conglomeration of "sounding brass" and "tinkling cymbal," unable to fulfill God's eternal purpose for her.

Why did Paul pray? Paul saw that the ultimate goal of history is a redeemed people, gathered from all nations, subject to the authority and rule of Christ as King of kings and Lord of lords. He saw that even though it was always in the mind of God, celestial beings did not fully understand the full import of this intention. He saw that the agency for the accomplishment of God's purpose in the world and clarifying the mystery before "principalities and powers in heavenly places," is the living church, against which the gates of hell shall not prevail. He saw that the thing of greatest consequence in the mind of God was the Church of Jesus Christ and that the great salvation was provided not only for our redemption, but that this redemption was a part of the triumph over Satan, and its final completion was to include the humiliation of this archfoe of the Son of God before His celestial associates. He saw that the capacity of the church for making light shine in the hearts of men blinded by the god of this world, and making known to angels God's glorious purpose, depended upon the presence in her of Him who is the Light

of the World. He saw that this total testimony is made up of individual Christians, each of whom is essential to the completion these great purposes. Hence he bent his knees before the Father, whose business it is, and whose servant he was, that each child of God might realize within himself, in the fullest measure according to His riches in glory, all that God had provided in Christ Jesus, in order that His eternal purpose in both worlds might be realized.

Paul understood that only a church fully dependent upon Him, wholly dedicated to His purpose, entirely yielded to His will, strengthened by Him, continuously conscious of His guiding and undergirding power and presence, in the person of the Holy Spirit, could do the great task assigned to her, according to the eternal purposes made known to him as explained in this chapter. To this end he bowed his knees to "the Father of our Lord Jesus Christ." For this same reason we should be found frequently in bent-knee posture, importuning heaven to make of us and to keep us the kind of church Paul desired the Ephesian Church to be. Only so can God's great purpose be carried to completion through our efforts. Only so may we share in the revelation of His glory world without end.

—C. R. Heisey
in Christian Monitor

CHRIST, OUR ROCK OF SALVATION

Christ was from the beginning and is eternal. He has the great words of life, that will never pass away. The word "rock" is mentioned many times in God's Word, symbolic of Christ. A true rock is material that does not decay or crumble away. God commanded Moses to speak to the rock, that the children of Israel could receive water needed to keep alive their earthly bodies. The Lord supplied them with the water of life. Moses smote the rock, thus failing God's command that was given to him and he was barred from the promised land of Canaan. Moses failed just a part of the instructions given him, but he was bitterly punished.

The place where they laid Christ's dead earthly body was hewn out of rock, but He arose from the rock unto eternal salvation. Through Christ we can have everlasting protection. Are we building upon the rock, Christ Jesus? If so our foundation will never fail. There is a perfect union between God, Christ and the Holy Spirit, the three are one. David said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord,"

Psa. 40:2-3.

If we look to God, through Christ, in faith believing and serve Him, He will help us to a noble, pure and holy life that will succeed unto glory. For who is God save the Lord? or who is a rock save our God, Psa. 18:31. "There is none beside thee: neither is there any rock like our God," 1 Sam. 2:2. Christ is the everlasting rock of salvation. Are we building on the sure and solid foundation? It is an important matter that our choice is right. Man is changeable but the foundation of salvation will stand firm forever.

It is not safe to believe the doctrine of men. It is safe only when we take the commandments of Christ and cling unto them. We need the eternal rock of salvation, God's protection and power, which will stand the storms of life's pathway. "And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that rock was Christ," 1 Cor. 10:4. The righteous shall stand and shine like the stars in the sky. The foundation of the follies of men, all that is not built on the solid rock (Christ) will perish.

We have many professing Christian people today. Where are the commandments of the chief cornerstone of the church? Where are the works of the solid foundation of Christ? He said to the rich young ruler, Except ye be born of water

and of the spirit, ye shall in no wise enter the kingdom of heaven. Jesus said to Peter, If he did not obey he would have no part with Him. Jesus set an example and said, We should do as He has done. He was a great example of righteousness. He said, My peace I leave with you, not as the world giveth. If we omit or have turned from His doctrine, we are not on the solid Rock. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory," 2 Tim. 2:10.

Christ referred to His body as a building, when speaking of its resurrection. Noah obeyed God in the building of the Ark, which saved him and his family from the flooded earth. God's Word gives us an illustration about two houses. The one built on the rock stood up to the storms, but the one built on the sand fell. We also have in God's Word about the rock of offence and a stumbling stone, the deadly sin of Satan. "And a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient where unto also they were appointed," 1 Pet. 2:8.

The Rock of Christ will outlast the stumbling blocks and stones of Satan. In the building of homes most people want good materials and a dependable foundation. How about their spiritual building? "For every house is builded by some man ;

but he that built all things is God," Heb. 3:4. The foolish and ungodly represent sinking sand and wind driven chaff. Are we built upon the foundation of Christ and the apostles? Among professing Christian people we have many different ways of building for the end of time. "For we are labourers together with God: ye are God's husbandry, ye are God's building," 1 Cor. 3:9. We hear that professing Christians are trying to join the churches together under one rule. If all agree and build upon the true foundation, what unity we would have.

We all need unity in Christ, separated from the world and its great evils. "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon," 1 Cor. 3:10. We should build upon the most holy faith of the gospel of Christ, receive and have the Holy Ghost and become a light unto darkness. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," 1 Pet. 2:5. It is not safe to follow man-made theories in religion. Before the apostle Paul was converted to Christ, he was a strict religious man, but was doing wrong. When he was converted unto Christ, he stood firmly for the solid Rock of salvation.

We need repentance from sin and righteous living, faithful to Christ our Master. It takes more than church membership and attendance for salvation. Christ gave us the only way, His blood avails and His grace is sufficient for us. There is salvation to those in Christ Jesus who walk after the Spirit. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. Most of us know, concerning earthly building, if we are to have something that will stand the storms, it is very important: where and on what we build, the material we use, and how we build. So it is with our spiritual building. It is important that we use the solid foundation of Jesus Christ, and use His instructions from His saving Gospel (the New Testament). May we choose the doctrine of Christ for church unity?

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," Rom. 5:18. The children of Israel did eat God given manna and drank from the water which God sent from the rock. We have salvation in Christ for strength in time of trouble. We shall be hated for Christ's sake, but he that endures to the end will be saved. "Wherefore the rather brethren,

give diligence to make your calling and election sure: for if ye do these things, ye shall never fall," 2 Pet. 1:10. Those who take the saving Gospel of Christ are wise. The rock of earth is durable, but God's Word and promises will stand forever, eternally as the rock of our salvation.

The Gospel of Christ is the power of God unto salvation. We can fall away from the Gospel of Christ, but salvation is for the faithful. Buildings cannot be safe without a solid and non-perishing foundation, Christians cannot be safe without accepting the true and lasting foundation of Christ. Christ compared His body with the Temple, when speaking of His resurrection. Those who take all the doctrine of the saving Gospel are like buildings which the floods and storms cannot move. Buildings on poor foundations are moved with the storms and great is their fall. The material we use and how we build is very important. The time will come that the unprepared will call upon the mountains and rocks to fall upon them, to hide them from the face of the Lord.

We have the record of the wise Virgins who made preparation for their Lord and were accepted to the marriage, but the foolish virgins were rejected because they were unprepared. Church federation, consolidation and unity would be very wise if they would unite upon the

solid foundation, the saving Gospel of Christ. If they would unite with the desire and determination to become more holy, in the faith delivered unto us by Christ and His apostles.

Confession of Christ will not hide and harbor sins. Are we safe and secure in Christ Jesus? Many will be rejected who have cast out devils and done wonderful works, because they have not obeyed all of Christ's teachings. Will our building stand the storms and floods of life's pathway? A firm foundation is laid in God's excellent Word, to build upon and gain the victory of the great foundation of eternal life. May our lives be such that we become heirs with the Creator of all, and reign with Christ throughout the ceaseless ages of eternity.

Bro. J. F. Marks
R. 3, York, Pa.

An ancient scribbler offers this analysis of church attendance:

Some go to church to take a walk;
Some go to church to laugh and talk;

Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

—Selected

MACEDONIA

How sweet the blessing of dear friends returning to help us rededicate our hearts to the life of christian love. Feb. 20, Bro. and Sister Melvin Roesch returned for a day of fellowship with us at South Fulton. Many years ago Bro. Roesch gave us very important instructions on what the dedication of a church meant: in our community, our congregation, and our individual hearts. I like to think his inspiring dedication sermon of long ago has helped each one of us to grow in grace and knowledge. By Divine Grace we are a small church that did not die.

Quote: We are happy the Lord makes us well and able to live and keep working with those who need help. Eighteen or nineteen years ago we were here because our fellow members needed christian help. We are thankful for another privilege to be in His service. Galatians 2:20, "I am crucified with Christ nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me."

Text: "The life which I now live." We have been called with a holy calling. Paul says, "walk worthy of the vocation wherewith ye are called." Paul once lived a different life. A life *not* according to the knowledge of God. He had zeal

but without God.

We pray continously that those outside the arc of safety will see the light. We wonder why they can't be called as Paul was at Damascus. God knew when He saw Paul that he was a man that would make a good missionary. God appears to *One* among *Many*. There were many widows but only one to assist Elijah, I Kings 17:10-16. There were many lepers, but only Naaman was healed when he dipped himself seven times in the river Jordan at the instructions of Elisha. David said, "the Lord is my Shepherd." The individual who lets the Spirit guide him will grow in grace. First try the Spirits to see if they be of God or not. Some spirits are undoubtedly of Satan.

Years ago a professing woman was in love with a divorced man. She faced the decision of whether or not to marry him. She said she, "prayed and prayed about him." She said she finally had an answer to her prayers. The answer was, "go ahead and marry him." After everything went wrong in their life together, she separated from him. After her bitter experience, she said she believes the evil spirit also answers prayers. We must ask ourselves, "the life I now live, is it true to the leading of God's spirit?" There are none who do not have temptations. It takes prayer and knowledge to prove Satan's temptations are evil. It takes following

of the Ten Commandments.

If any man thinks he is spiritual, or a prophet, and denies Paul's writings, there is something wrong. If we want to be spiritual or a prophet we need all of what Paul wrote. An individual was speaking about the current conditions of the church. He said, "we are in a terrible mess. Were our fathers wrong when they dressed plainly, washed feet and closely observed Christ's ordinances, or are we wrong now?"

Some say to us, "You Dunkards interpret the Bible differently." We can't call foot washing, the Holy kiss and the prayer veil an interpretation. I think some things, such as miracles, needed interpretations because Jesus wanted only His disciples and believers to know. A study between the King James version of the Bible and the new versions, verse by verse, reveal close to two hundred confusing changes. In one version a disturbing omission of the verses about Phillip baptizing the Eunuch. King James put the translators of scripture under penalty. If they made a change of any word they were to mark the original in italics. They did not make very many changes.

Rev. 22:18-19 tells us that "if any man shall add unto these things God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of

the book of life and out of the Holy City and from the things which are written in this book." Modern man wants to make his own bible. II Cor. 3:6, "the letter killeth but the spirit giveth life." Man orders life by the letter or law and condemns man by the letter. In I Cor 13 we are told love is the spirit that healeth.

We cannot visualize what Jesus has done for us. Once we were without Him. Isa. 5:2 and 7, "He planted the choicest vine and He looked that it should bring forth grapes, and it brought forth wild grapes. 'The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment but behold oppressions; for righteousness, but behold a cry.'" Now we are bought and grafted into the true vine. Do you know that a natural grafted branch will bring forth fruit like the tree from which it was taken? But God took a wild olive branch, the Gentile people, and grafted it to the true vine. They are to bring forth a different fruit than the wild parent tree. It will be a pure fruit.

In a certain home the family enjoyed church privileges and the material comforts of life. One day the wife was alone when a stranger knocked at the door. When she opened the door she was asked, Does God live here? The woman could not answer. Three different

times the stranger knocked and asked, Does God live here? After the third visit the fear stricken woman hastily shut the door. That evening she told her husband about her experience. He said, "why didn't you tell him we are members and officials in church?" He didn't ask that, she said, He wanted to know if God lived here. It is not enough just to be members and officials of a church.

Paul says, "For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed." Ananias didn't want to bless Paul because he heard how Paul had killed the saints. But God said, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel. For I will shew him how great things he must suffer for my names sake." I am convinced that Paul relived in agony and remorse his consent to the stoning of Stephen. Paul repented of his sins. When Paul was shipwrecked and in peril of his life the angels were with him. He taught us, do not give up.

In our ship on the sea of life, as Paul did in his shipwreck, we give up everything except life. Yet no Christian is lost. All we can build or collect must one day be demolished as Paul's ship was. We can't take it out of this world no matter how much we collect. The Indians bury things for the "happy hunt-

ing ground." It wont do any good for, "naked we came into this world and naked shall we return thither," Job 1:21.

I believe our life will get harder in the near future as Satan's forces try to get us to renounce our Christian beliefs and faith. We have had about two hundred years of peace. Now persecution is coming. What will our answer be? We must look up and pray. The dark clouds roll and give us a fear of failing. Only one thing is sure to save us, the grace of God. In Rom. 7:24 Paul says, "O wretched man that I am! who shall deliver me from the body of this death?" Ministers have trials much heavier than the layety. They have the great burden of the unhappiness of others, besides their own troubles. But God says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls," Matt. 11:28-29. This is the promise of the Lord.

I hope these words will help us struggle a little harder for the reward in our Christian life.

Sister Elta K. Blythe
822 W. Calhoun
Macomb, Ill.

He who is perfectly conquered by the Lord, cannot be conquered by anything else.

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1966

PRIMARY LESSONS

Nov. 6—Two good Friends. I Sam. 17:55, 18-4; II Sam. 1:23-26; James 17:1-17.

Nov. 13—The Friendly Dark. Psal. 4:8, 19:1-5, 121; Matt. 2:11-15.

Nov. 20 — (THANKSGIVING)
Bread for Ruth. Psal. 104:1, 10-14; Gen. 8:22; Ruth 2.

Nov. 2—A Glad Lady. Luke 13:10-17.

ADULT LESSONS

Nov. 6—Dreams of Pharaoh. Gen. 41:1-24.

1—Is the number seven still prominent in God's plans?

2—Why were two dreams of the same nature given to Pharaoh?

Nov. 13—Wisdom of Joseph. Gen. 41:24-57.

1—Do you think Joseph understood God's plan concerning the future of Israel?

2—Did Pharaoh realize that Joseph's power and wisdom were of God?

Nov. 20 — THANKSGIVING.
I Chron. 16:7-36.

1—What does giving unto the Lord, glory and strength, consist of?

2—Should we as Christians be thankful for suffering?

Nov. 27—Famine in the Land of Canaan. Gen. 42:1-38.

1—Did Joseph weep because of pity for his brethren?

2—Was the famine a plan of God's to reunite Joseph and his brethren?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1966

JESUS' PARABLES

Memory verse, Luke 6:39, "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?"

Tues. 1—Matt. 7:21-29.

Wed. 2—Matt. 22:1-14.

Thurs. 3—Matt. 25:1-13.

Fri. 4—Matt. 25:14-30.

Sat. 5—Matt. 5:27-39.

Memory verse, Luke 17:7-8, "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?"

Sun. 6—Luke 10:30-37.

Mon. 7—Luke 12:16-30.

Tues. 8—Luke 14:16-25.

Wed. 9—Luke 15:11-32.

Thurs. 10—Luke 16:1-12.

Fri. 11—Matt. 9:10-17.

Sat. 12—Luke 18:1-15.

Memory verse, Mark 3:24-25, "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand."

Sun. 13—Luke 19:11-27.

Mon. 14—Mark 4:1-20.

Tues. 15—Matt. 13:24-43.

Wed. 16—Matt. 13:44-50.

Thurs. 17—Matt. 20:1-16.

Fri. 18—Matt. 21:23-32.

Sat. 19—Matt. 21:33-46.

Memory verse, Matt. 13:44, "Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Sun. 20—Matt. 24:32-44.

Mon. 21—Luke 14:28-35.

Tues. 22—Mark 4:26-34.

Wed. 23—Luke 7:41-50.

Thurs. 24—Luke 11:5-13.

Fri. 25—Luke 14:7-14.

Sat. 26—Luke 15:1-7.

Memory verse, Mark 3:27, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."

Sun. 27—John 10:1-6.

Mon. 28—John 15:1-8.

Tues. 29—Matt. 18:23-35.

Wed. 30—Matt. 15:10-20.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKS-LIVING

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things," Rom. 1:21-23. Someone has said that thanksgiving is thanks-living and this thought carried much practical application. To be thankful is much more than just saying so.

The Jews actually knew God through the experiences of His miraculous care of them. They had definite proof that a Supreme Power cared for them and they had scribes and priests to guide and instruct them in thanks to Him. As we read in the Old Testament of blessing after blessing which He gave them, yet we find that they failed to glorify Him and even worshipped imaginary gods. Just so unstable and unthankful are we

human beings. When we know someone of esteem and honor, and yet regard them in an unexalted or degrading way, we thus show them the least respect.

God is not divided, there can be only one God, who is over all. The mistakes of the Jews, who took on many gods of the heathens, should be a warning unto all people in this age. Is it any wonder that the Jews fell as a nation? God has done so extremely much for us. All we are, all we have and all we enjoy, we owe to our heavenly Father. If we cannot at least be thankful, we certainly show a lack of respect for all that God has done for us. Many, many things that others do for us we cannot hope to repay; but we can thank them. A lack of thankfulness for the multitude of blessing from God manifests our low and debased nature. Even a wicked and untrained child can at least show thanks.

Those who neither praise nor thank God are vain: worthless, empty and of no account. Even the center of their being, the life power is dark and without note. Though

they appear as wise and wish to be of some note, they are as fools. A condition so low and disrespectful that we are not to refer to man as such. Anyone who is not thankful for undeserved blessings he receives is vain and conceited. Even the savage and unlearned worship the sun and moon, because of the blessings they receive from them.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent," Acts 17:29-30. As man grows more sinful, he speaks very disrespectful and unthankful of God. Those of us who desire to thank and serve God, should on the other hand, speak very respectful and honorable of God. The worse the sinner becomes the greater contrast and separateness the saint should show. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Eph. 5:19-20.

God created man as an elevated being, "So God created man in his own image, in the image of God created he him; male and female created he them," Gen. 1:27. Yet man has often and even now is, try-

ing to depict God in the low estate of his own carnal nature. "God is a Spirit: and they that worship him must worship him in spirit and in truth," John 4:24. Even so our text tells us that men did not "glorify Him as God" but trying to be wise they show their ignorance and become as fools. Alas they try to picture and make likeness' of God, as though carnal and human. Yes, even in a lower state than that which God gave man. Men have in the past and even in this enlightened age attempt, to make an image of God as: corruptible man, as animals and in some cases even as creeping things, which are the lowest of God's creatures being thus punished for their sinfulness.

Is it possible than man would stoop so low in his opinion of God? Notice our text, those who are not thankful are classed right along with this low condition of human beings. Alas those who do not live as thankful people, those who do not respect and worship God as He told them to worship and serve Him, are living as unthankful and unappreciative of their Creator. Am I showing by the use of my talents and by my obedient living, that I am thankful to God? Those who would be His followers are to be a light to the world, of the wise and thankful way of this life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,"

Matt. 5:16. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. 3:17.

THE OLD PATHS

Our theme-thought for this article is found in Jer. 6:9-19. There are far too many professed Christians, yea, some in our beloved Church, the Dunkard Brethren, who seem to be wandering around (stumbling) in the old path. Jesus has pointed out for us that there are two ways in life on which we may travel. One broad, the other narrow. Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

On the broad way there are many false prophets and teachers, who continually entice the unsuspecting to follow the wrong path. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," verse 15. God speaking through the prophet Jeremiah says verse 10, "To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a re-

proach; they have no delight in it."

There are some today (far too many), who say there is nothing in our primitive doctrine of plain dressing, that it does not make any difference what we wear. They will not accept the fact of the holy Scriptures, that the church has been given the authority, by Christ and His apostles, to formulate church government, to carry out principles of the Gospel, where no specific rules are given to carry out those principles in Christian unity. Paul has plainly told us in 1 Cor. 12:28, that God hath set "governments" in the church. Christ said, Matt. 18:17-18, "And if he shall neglect to hear them, tell it unto the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Not so long ago the writer heard a deacon's wife tell her son, who was in the church, that there is nothing in dress, the kind of clothes we shall wear, the argument is upheld, because one cannot read the kind of clothes in the Bible. Such argument takes away all authority of the church to govern such matters. Brethren and Sisters, these things ought not so to be. Jeremiah said, verse 11, "Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon

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the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely."

What about the elder in the church today, who says, we do not need our church polity? I believe in following the Bible, then places his own interpretation upon the Bible statements. Verse 14, "They have healed also the hurt of the daughter of my people slightly, say-

ing, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord." At this point, "Hear the admonition, the warning." Verse 16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Verse 17, "Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." This is a likeness to the church, God set apostles and prophets (elders and ministers) in the church, to sound the trumpet, but many will not hearken, will not obey the church, in wearing the order of the church. "We will not hearken," we will not do it. This is stubbornness, simply a lack of submission, in hearing the church. In our lesson, It was God speaking. What this writer may say, may not mean much to you, dear reader, but when God speaks there is something back of it. There is "wisdom," something always takes place, or it may be a command, something to be obeyed. When God speaks, He knows the past, present, and the future. He is a God that is able to look in all

directions, north, east, south, and west, all at once, with an all seeing eye. To the Prophet Jeremiah, God was giving a Divine call to be obeyed, something for their own good, to bring rest, soul rest, a looking back (renewing their faith), a re-about face (repentance), a returning to the old tried paths (a re-conversion), marked out for them by God Almighty. Listen: Did they hearken? No: they said "We will not hearken." What about it? "Righteousness exalteth a nation; but sin is a reproach to any people." "All unrighteousness is sin." No: They did not hear the call, they did not obey the message of the "message bearer." Neither will some today.

Let us turn over to the thirty-fifth chapter and see, Jer. 35:15, "I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other god's to serve them (follow not the god of this world), and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me." Application to our day. Many have turned a deaf ear to the preaching of the Gospel, and are taking their own way. The wise man says, "There is a way that seemeth right unto man, but the end thereof, are the ways of death."

When we look toward the north, east, south and west, what do we see? One can look in all directions and see a world, in a stage of the greatest confusion and unrest, we think, ever recorded in history.

God wanted Israel, wants us, to have "rest," spiritual rest, soul rest. In these days we see, confusion in business, political, social, and above all Spiritual unrest in the world. This is a day of chaos and confusion. Leaders in high office, in Congress, in the House, in our Nation, are making new laws, and the people are breaking them. Why? Because of "sin," they have left off following "Christ the Way." What all should do? "and ask for the old paths, where is the good way, and walk therein." "Keep my commandments." Let us now turn to Exod. 20:6, God's promise of mercy, to them that would keep His commandments, "And shewing mercy unto thousands of them that love me, and keep my commandments."

Men are not keeping God's laws today, not loving Him and keeping His commandments. At this point we want to give you the story of a man, in the lumber business 32 years, who was about to go bankrupt. In that period of his career, he found that he might continue to operate, if he would break the law. So he found a loophole in the law and with the help of his lawyer broke the law and continued to operate. Reader, this is an illustration

of the many evil practices of our day. Crooked men are making crooked laws and crooked men are breaking these crooked laws. We are living in a day of selfishness, a day when men are "lovers of their own selves." Many are being bribed, we fear. Leaders are selling our liberty, for money, for fame, for office and for honour of man.

In the church, our children have gotten away from father's and mother's faith, because father's and mother's have gotten away from grandfather's and grandmother's faith. Let us return to the old paths, which is the good way. We believe we are living in the Saturday night of this world (Dispensation, the sixth), that Jesus may soon come and set up our Sunday, our "rest" period, the millennium of this world, in immortality, which is the seventh Dispensation. This present time is a day of influence, where the spirit of anti-christ is abroad, and no doubt in our mind that the "man of sin," "beast," will soon set himself up in the "Temple of God," in his manifestation. We see that there is the "falling away first," now, as Paul has described it to be, 2 Thess. 2:4.

True Christians must fight their way through, "look for the old paths," right paths. David said, Psalms 16:11, "Thou wilt shew me the right paths of life: in thy presence is fullness of joy; at thy right hand there are pleasures for ever-

more." Again, in Phil. 1:9-10, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." This language tells me that the saints (Church) will remain here, until the "day of Christ," when He shall come "in flaming fire, taking vengeance," 2 Thess. 1:8. Brethren and Sisters, let us let our "love abound more and more, in knowledge and judgment," as we see the day approaching, that we may be approved without offence. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Until the very end, when He comes to destroy the wicked, Phil. 1:6.

We are also living in day of satisfaction. Many are satisfied with their spiritual life. Some are satisfied, seemingly, to live without any Christian experience and in gross danger of dying without hope in God, or eternal life. Yes, they are satisfied with the lusts and pleasures of this world. Professing Christians seem to be satisfied, without reading their Bibles, or prayer in the home, using their time in providing things of the flesh. When they should know that if they serve God acceptably, He will provide all those things. While we are living in a day of satisfaction, it is

also a day of un-satisfaction. Much unrest in the human heart, some few perhaps are seeking soul rest, but will not seek the right place to find it. Others are hardening their heart against God and His Word, while they do have knowledge enough of the Word to know, that in Jesus Christ all must be saved, if ever saved, and they go on searing their conscience. They go about in this unsatisfied condition, when Christ is all that will satisfy. "All we like sheep have gone astray."

O, that all would "Stand in the ways, and see," God's promise. His Divine presence gives spiritual "rest." He said, "My presence shall go with thee, and I will give thee rest," Exod. 33:14. With many rest is vainly sought, in escape from trouble. David said, as he recognized the trouble in this world, Psal. 55:6, "And I said, Oh that I had wings like a dove! for then would I fly away and be at rest."

(To be continued.)

Bro. Wm. Root

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SIN

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile," Psal. 32:1-2. Sin is a reproach to any people but God is merciful until

His wrath comes. "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel," Jer. 51:5. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door," Gen. 4:7. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," Isa. 55:6-7.

"He (Jesus) was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," Isa. 53:12. "When he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged," John 16:8-11. Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples. And ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed. Then spake Jesus again unto them, saying, I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light

of life.

Thou shalt love thy neighbour as thyself. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," Matt. 7:12. Ye judge after the flesh; I judge no man. The words that I (Jesus) have spoken shall judge you at the last days. "For the Father judgeth no man, but hath committed all judgment unto the Son," John 5:22. Some professors pray only to the Father, when all men should honor the Son. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live," John 5:25. God hath given Him authority to execute judgment, because He is His Son. The results of sin are severe unless we repent and believe the Gospel, which is the message sent to a sinful, dying world.

We all have sinned and come short of the glory of God. Why not repent and believe the Gospel? The word repent means: sorrow for sin, a regret, a change from evil to do good. Sin is any disobedience to the Lord's commands, a wilful transgression of God's Word. "There is no peace, saith my God, to the wicked," Isa. 57:21. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud," Prov. 16:19. "Ye younger submit yourselves unto the

elder, yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time," 2 Pet. 5:5-6. We are saved by grace or Divine favor. "Let this mind be in you, which was also in Christ Jesus: who made himself of *no* reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion of a man, He humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given him a name which is above every name. That at the name of Jesus every knee should bow," Phil. 2:5-10. "For all seek their own, not the things which are Jesus Christ's," Phil. 2:21.

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted," Luke 18:14. Christ forgetteth not the cry of the humble, have mercy upon me, O Lord. "Wherefore he saith, God resisteth the proud, but giveth grace unto the humble," Jas. 4:6. Some Christians think they have no sin, yet they have pride and an elevated mind. "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven

him," Matt. 12:32. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil," 1 Pet. 3:12. Yes, believe on the Lord Jesus Christ and thou shalt be saved. When they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Consider the three letters: S I N, no other three letters are so far reaching to all humanity. The depth of sin is beyond all human knowledge, and yet all human beings can be subject to sin. The remedy is repentance, sorrow for sin and a determination to do good. Labor not to sin and do wrong; even negligent, careless, disregarding the truth. Since Christ's death we are all born free from sin, but are all subject to sin. Jesus said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Forbid not little children for of such is the kingdom of heaven. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark 10:15. "And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me re-

ceiveth him that sent me: for he that is least among you all, the same shall be great," Luke 9:47-48.

Where will we stand in the great judgment? "While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed," John 12:36. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1:22. "And ye shall know the truth, and the truth shall make you free," John 8:32. Praise the Lord, free from sin. Ye must be born again to become like a little child, pure and holy. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. That the world through Him might be saved. Dear reader, this is the remedy for sin, through obedience to the Gospel of the Lord Jesus Christ.

Wm. N. Kinsley
Hartville, Ohio

THE CRYING VOICE

Of all the men born in the usual manner, this man is given the highest honour by our Saviour. John the Baptist claimed a very small title for himself, as he from time to time repeatedly says, that he was but the voice of one crying in the

wilderness. To this very fact, different of the prophets of old testified, stating even the very message he should bear to mankind. His parents were of the humble folks, knowing the true way of salvation in their day, and were delighted with him as their son in their old age.

The sacred Word gives but little information as to how John spent his boyhood days, but it is clearly evident that he did not grow up unwise to God and the true way of life. However we are clearly informed that he was full of the Holy Ghost from birth and that speaks very strongly and plainly itself. That is the Christian's one essential without substitute in life. John's mission in life was that of preparing the way for the Master to take over after him and he gave himself wholly to guiding and instructing those who were seeking to learn the way back to God. All mankind have strayed and wandered away from God and need help to get back on the King's highway.

John's outward appearance was not very attractive neither did it have the display of fashion and styles, for his raiment was of common camel's hair with a leather girdle. Many today might scoff at and murmur or loudly complain about a diet like John lived on. However he was happy to eat his locusts and wild honey with thankfulness. John cried out against sin,

labeling sin as sin which was as unpopular then as it is today, but if put to use it brings peace. He embraced no fear to warn the false religions of his day of the doom awaiting all who pursue that way.

For every walk of life he did not hesitate, by Divine authority, to point everyone to the way of peace and happiness. Even taking his stand to warn Herod the king about the adultery he had plunged himself into, by having his brother's wife, thereby causing himself to be beheaded. Today they try to tell us that many such things are not wrong, but God's Word will testify against them in judgment just the same. We must reap what we have sown.

John B. Shank

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WHAT PRICE PEACE?

A Scriptural discussion of three areas of peace—with God, with ourselves, and with others.

A large share of the truth of this subject lies in the right understanding of true values. However, we will first consider the three phases of discord while in our temporal bodies—namely, with our God, with ourselves, and with our neighbors.

While in the flesh, man's carnal ways are contrary to the ways of God. However, in view of the fact that God is always in the right, and in consideration of what He has

done to make it possible for man to be at peace with Him, there remains no question about any price being too high for man to pay to have peace with God.

On the fourth day of July our nation commemorates a surrender. God alone knows the benefit or advantage, and I feel that His people should take little part in celebrating any day, place, or thing that is related to carnal warfare. However, we made a surrender to God when we turned to Him from idols. And let us make sure that the blessedness of this surrender is not all in our celebrating the occasion and shouting in song when we assemble, "I've surrendered all." But let us grasp the meaning of it and be truly devoted and loyal at all times, even in the minor details of life. We can picture how our nation would appreciate our enthusiastic observance of the Fourth of July and then working for another nation at other times. Apply this illustration to our relation to God and it is as true to color as seeing one's self in a mirror. Yes, let us have peace with God, at any price.

To those who may wonder how one can be at odds with himself, I refer to Romans seven, picturing an awakened sinner prior to his wholehearted surrender to God, who giveth grace for victory:

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of

God after the inward man: but I see another law in my members WARRING against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." I say, Amen.

To the person who has formed sinful habits, your conscience, together with the Spirit and Word of God, tells you that it is wrong. You would like to quit, but the law in your members continues to strive with the law in your mind; there is a real conflict. The victory can only be won through a full surrender to our Christ who said: "MY peace I leave with you."

That which is of real value to bring peace to our hearts has been paid in the sacrificial death of Christ. Our part is to keep back nothing that would enable His Spirit to maintain full possession of our hearts and lives. Then we can have peace which passeth all understanding. Praise God for the victory!

Lastly, we consider peace with mankind, the lack of which fills the greatest part of our historical records only because the previously considered conflicts are not recorded. God in His wisdom did not create man with horns or tusks, but his depraved nature surely seems to make him love to fight.

The time and money that man has spent for war and protection is beyond our comprehension. In olden times, before the invention of explosives, men protected themselves by shields. Nations and cities were protected by great walls with gates. We think of the Great Wall of China, over 1500 miles long, built several centuries B. C., and of the massive stone walls surrounding Babylon, Jerusalem, and all the ancient cities. What a tremendous price to pay for peace! Then, like our modern defence programs, this was only peace in inactivity. Men would be raging on both sides of the wall. Now since the development of explosives, nations spend their billions to fight back, and this way hope to establish peace through conquest.

While professing Christians are admonished in Romans 12:18, "If it be possible, as much as lieth in you, live peaceably with all men," this freely implies that it is not always possible. The following verse says: "Avenge not yourselves, but rather give place unto wrath." This is the tenor of the whole Gospel. Yet it is not possible for saints to agree with sinners, and I feel we find entirely too much disagreement between those who call themselves sons and daughters of God. I feel we are entirely too much at home in the body, opening our blinds and shutters to let the light in, and locking our doors to keep our neighbors

out.

In the South we have largely eliminated the window blinds, and are seeing the folly of locking our houses with uncovered glass windows. I wish this could be a figure of the experience of us who call ourselves brethren. The Bible is full of records where the prophets and apostles could not agree with the ruling powers; as,

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard," Acts 4:18-20.

These men were beaten and imprisoned, and often gave their lives to have peace with their God and men. The enemy of souls is constantly active trying to sow discord among brethren. II John 10 plainly says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." So we find every avenue of disagreement even in our wonderful twentieth century enlightenment. What price shall we pay for peace?

In conclusion, I feel that we can receive some light on true values in meditating on the fact that the whole world should not be valued above our own soul. Then what

will a man give in exchange for his brother's soul? Nothing that is not contrary to God's will should be valued above the price of peace. Nothing that may be wrong for our brother to do should be asked of him for the sake of peace.

Sel. from Christian Monitor.

NEWS ITEMS

TELEPHONE NUMBERS

Standing Committee has asked that the telephone numbers of all ministers be included in the February 1st issue of the Bible Monitor. Please include your area code as sometimes it is different from your address. Please see that the editor has this information by January 1st.

MODESTO, CALIF.

The Lord willing, the Pleasant Home congregation plans to hold a two-week revival meeting beginning Nov. 20. Bro. Dale Jamison of Quinter, Kans., will be our evangelist. May we hold him up, at the Throne of Grace, and ready our hearts for this revival meeting. A hearty invitation is extended to all to come to worship and fellowship with us.

Sister Blanche Wyatt, Cor.

LITTLESTOWN, PA.

The Walnut Grove congregation was again blessed with the privilege of gathering for Lovefeast services Oct. 1. Visiting ministers were:

James Kegerreis, Joshua Rice and Frank Shaffer. They faithfully labored and brought forth much food for thought. We thank them for their efforts and may God bless them. In the evening 56 surrounded the Lord's table, with Bro. Frank Shaffer officiating.

Our regular council meeting was held Sept. 27. We decided to plan on a revival meeting in June 1967, if the Lord so wills and if we can secure our evangelist at that time. One Sunday in July we were glad to have Bro. and Sister Homer Mellott and Beth with us in worship service. Bro. Mellott brought us some wonderful thoughts from 1 John 2:15. We are glad for those who come in and worship with us from time to time, in any of our services and may each receive a blessing. May we all strive for a closer walk with our Master in these last days.

Sister Ruthanna Sauerwein, Cor.

APPRECIATION

We wish to thank all the Brethren and Sisters, who remembered us with prayers and cards, during Bro. Herman's stay in the hospital. May God bless you each one, is our prayer.

Bro. and Sister Herman Jamison

THANKS

Our feeble words cannot express our appreciation of the splendid response of the birthday card shower

for Bro. Harold. He received much cheer and comfort from the 260 cards and letters, gifts and flowers. May God richly bless all of you.

The Frantz Family

OBITUARY

HAROLD R. FRANTZ

Was born Sept. 11, 1919, near North Manchester, Indiana, and departed this life Sept. 24, 1966, at Stouder Memorial Hospital, Troy, Ohio, at the age of 47 years, 1 week and 6 days.

On Sept. 14, 1940, he was united in marriage to Ruth Spitler, who survives. To this union was born: one daughter, Mrs. Sharon Haney, R.R. 1, Union, Ohio; two sons, George, of Georgetown, Ky., and Stanley, at home. One grandson, his mother Martha Myers of Greenville, Ohio, and a brother Ralph of Peru, Ind., also survive.

Services were held at the Englewood Dunkard Brethren Church by Elder Melvin Roesch and Elder Paul Blocher assisting. Elder Herbert Parker held the grave-side services. Interment was in Miami Memorial Cemetery near Covington, Ohio.

The family expresses their thanks and appreciation for prayers, cards and gifts given during the illness and death of Bro. Frantz.

I needed the quiet so He drew me aside,

Into the shadows where we could confide,
Away from the bustle where all the day long
I hurried and worried when active and strong.

I needed the quiet tho at first I rebelled
But gently, so gently, my cross He upheld
And whispered so sweetly of spiritual things
Tho weakened in body, my spirit took wings
To heights never dreamed of when active and gay.
He loved me so greatly He drew me away.

I needed the quiet. No prison my bed,
But a beautiful valley of blessings instead—
A place to grow richer in Jesus to hide.
I needed the quiet so He drew me aside.

Alice Hansche Mortenson

"HOME SWEET HOME"

A HAPPY HOME, AND HOW TO MAKE IT

1. Where were the foundations of home laid? "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed," Gen. 2:8.

2. In carrying out His perfect

plan, what was still needed? "And the Lord God said, It is not good that the man should be alone: I will make him a help meet for him," Gen. 2:18.

3. Is the home complete without children? "Lo, children are a heritage of the Lord," Psalm 127:3. "Children's children are the crown of old men, and the glory of children are their fathers," Prov. 17:6.

4. Does the happiness of home depend upon the abundance of things possessed? "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," Luke 12:15. "Better is a dinner of herbs where love is, than stalled ox and hatred therewith," Prov. 15:17.

5. May a home be undesirable under some circumstances? "It is better to dwell in the wilderness, than with a contentious and an angry woman," Prov. 21:19.

6. By what means may the mother largely bind home heart's together? "She openeth her mouth with wisdom; and in her tongue is the law of kindness," Prov. 31:26.

7. Is it ever expedient to speak a word of encouragement to the painstaking keeper of home? "Her children arise up and call her blessed; her husband also, and he praiseth her." "Give her of the fruit of her hands; and let her own works praise her in the gates," Prov. 31:28, 31.

8. Is mutual obligation enjoined

in a well-appointed home? "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," Eph. 6:1-4.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their
prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is
heard,
And praise is wont to rise;
Where parents love the sacred Word
and live but for the skies.

Lord, let us in our homes agree,
This blessed home to gain;
Unite our hearts in love to Thee,
And love to all will reign.

Sel. Sister Belle Reed
242 Buchanan St.
Carthage, Ill. 62321

Perhaps the greatest hindrance
to faith is a lack of personal con-
secration to God.

TODAY IS MINE

Today is mine, tomorrow may not
come,
I may not see the rising of the sun,
When evening falls, my work may
all be done.

Today is mine to sing a joyful
song,
Its notes may cheer some wand'rer
in the throng,
His steps may falter while my own
are strong.

Today is mine to do a loving
deed,
A burden lift from one who is in
need,
To help some soul I'll go with joy
and speed.

Today is mine, tomorrow may not
come,
My race of life may end at set of
sun,
Shall I then hear the Master say,
Well done?

—Sel. by Sister Margaret Myers

RECONCILIATION

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation," 2 Cor. 5:18. The word reconcile means: to restore to acceptance, restore to friendship or agreement. Therefore if any man be in Christ, he is a

new creature, in favor and always abounding in the work of the Lord. Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord. May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. We are made nigh by the blood of Christ and the gift by grace.

We beseech you also that ye receive not the grace of God in vain. Behold, now is the accepted time, behold now is the day of salvation. Wherefore come out from among them and be ye separate, saith the Lord. Touch not the unclean thing and I will receive you saith the Lord Almighty. What are unclean things? Are they not lusts, pleasures and things designed by Satan, such as: sports, games, frolics, amusements. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8:21. Are betting and gambling honest? He that glorieth, let him glory in the Lord, not he that commendeth himself is approved, but he whom the Lord commendeth.

"Set your affection on things above, not on things on the earth," Col. 3:2. Whom are we serving? For ye serve the Lord Jesus Christ, knowing that of the Lord ye shall receive the reward of the inheritance, and there is no respect of persons. "If ye have respect to per-

sons, ye commit sin," Jas. 2:9. Some boast and say they have no sin. "Know ye not that the friendship of the world is enmity with God?" Jas. 4:4. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Be ye reconciled to God, that we might be made the righteousness of God in Him (Jesus Christ). Now then we are ambassadors for Christ. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. 2:17. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven," Col. 1:19-20. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which was preached to every creature.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Thus teaching every man through His Word, that we might present every man perfect in Christ Jesus. Are we established in the faith of the glorious Gospel of Christ? Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not

after Christ. This seems to be the condition of professors in this day and age, social living and even teaching vain philosophy in our schools. "Which all are to perish with the using, after the commands and doctrines of men," Col. 2:22.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth," Col. 3:1-2. "Buried with him in baptism, wherein ye are risen with him through the faith of the operations of God, who hath raised from the dead," Col. 2:12. The tradition of men is, to sprinkle a little water upon the head and call it baptism. Put on therefore as the elect of God, holy and beloved: mercy, kindness, humbleness of mind, meekness. Above all things, put on charity and let the peace of God rule in your heart. Let the word of Christ dwell in you richly.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast," Eph. 2:8-9. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption, through His blood, even the forgiveness of sins. "Be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4:

23-24.

Walk as children of light, proving what is acceptable unto the Lord. Have no fellowship with the works of darkness. Wherefore be ye not unwise, but understanding what the will of the Lord is. There is quite a contrast or difference between religion and salvation. A true Christian is not only a church-member but actually a converted being. We must be reconciled to the Lord Jesus and His teachings. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness," 2 Cor. 11:13-15. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," Gal. 6:7. Sow in righteousness and you will reap mercy.

Many are the Lord's professors,
Many to the shrine do go,
But how many real possessors,
The Lord in reality, only knows.

Your brother in the Lord,
William N. Kinsley
3431 Kinsley Dr.
Hartville, Ohio 44632

PETITION

Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try,
Prayers the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice
And cry, Behold he prays.

Prayer is the christian's vital breadth,
The christian's native air,
His watchword at the gates of death,
He enters heaven with prayer.

O thou, by whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray.
Sel. by Sister Margaret Myers.

RUTH AND THE SICKLE

"While by virtue of the passing centuries, we should have developed our personalities even more than our machines, we have shamefully little moral and spiritual gain to

show, if any at all."

The spirit of Ruth the Moabite steps out of the centuries into an American wheat field ready to be harvested. The sun is fast drying the dew, and as she looks over the golden grain she is filled with wonder.

The field is so big. All the fields of Boaz could be put into it, and yet there would be room to spare. And the grain is so ripe. As it is reaped and hauled to the threshing floor, the grains will fall from the heads and much will be lost.

Where is the threshing floor, anyway? It must be very large to take care of so much wheat. And how can so big a field be reaped in time to save it? It will require hundreds of men to reap a field the size of this before the grain is so over-ripe as to be almost a total loss in handling.

What is making that noise? Oh! there it is on that narrow stretch of white down yonder. It's going so fast! No ass could possibly run that fast, and there's no sign of anything pulling it. And there comes another to meet it. O-o-o-h! How did they pass without smashing each other to pieces? What are they, any way? Is that the way men travel now, and not on donkeys?

Ha! See what's coming into the wheat field away over yonder. What a funny contraption that is! That little thing out in front seems to be pulling the much bigger thing

behind it. Surely those men are not going to allow it to go through the wheat field, are they? There it goes! Well, if it isn't cutting the wheat! And what is it doing to it? The straw is coming out all chopped up. What is happening to the grain? There, it's dropping off bags full of something. That must be the grain. Can it be? A machine cutting, threshing and sacking wheat all at the same time?

How wonderful the men of this twentieth century must be! Having made for themselves such wonderful machines, every one of them must be far better than ever Boaz and the godliest men of his generation.

Ah! Ruth, your inference seems logical enough. It ought to be that way, but it isn't. Man has developed the sickle of your day through the man-swung cradle, the horse-drawn reaper, and later binder, into the truly amazing tractor-drawn combine. And along other lines he has developed still more astonishing things.

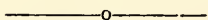
But that development has been in things. It has been confined almost entirely to the material. Men know far more today about the world they live in than the men of your generation knew. They have mastered the world of matter until they can almost blow the planet to fragments. If their knowledge were intelligently applied, the way of living of all men everywhere

could be lifted to a higher level almost overnight. But men seem to prefer the road to destruction rather than to construction.

Of course, it's hard for you to understand how this can be, Ruth, and when we take time to think soberly about it, we find it hard to understand ourselves. But we have to admit that, while we have wonderfully improved on your sickle, we have not at all improved on your character. Instead of going beyond you in nobility of character you are still the ideal of our finest womanhood, and Boaz beckons our finest manhood to "higher ground." While, by virtue of the passing centuries, we should have developed our personalities even more fully than our machines, we have shamefully little moral and spiritual gain to show, if any at all.

Surely the ills of man lie deeper than the world in which he lives and the body in which he dwells. Will the story of the centuries never convince us that the heart of man is "deceitful above all things, and desperately wicked," that only a new birth in Christ Jesus can enable men to approximate what they ought to be? The gate to spiritual life and development is held open by a nail-pierced hand, but so few heed the invitation to enter it.

W. Everett Henry



Some people know how to make a living but don't know how to live.

BUT GOD GAVE THE ANSWER

The hot, searing pain was like a knife in our hearts. Our daughter had turned away from the Lord and the church, and at last my husband and I had seen where the true fault lay.

We had tried to place the blame on many factors: she was so busy in high school now; the young people at the church were not friendly enough; her charming but worldly friends were an undesirable influence. Anything was better than facing the truth. But now the truth would no longer evade us. "Train up a child in the way he should go" was not an idle statement, and our teen-age daughter's recent lack of interest in the church could be blamed on only two people—her parents.

Our excuses seemed to file before our eyes in order. Busy in school? This was true, of course, but worldly education at its best is of temporal value, and what of eternity? And what, too, of the time wasted in useless activity when the school work could have been finished in time to allow for church activities? And so a stricter time schedule was established and the work was finished in time. But still the interest in Christianity seemed not to return. Helpless, we turned to the next possibility.

The other young people, she had

claimed, were not friendly to her. Closer questioning revealed that this applied only to two girls and they apparently were not friendly with anyone. And the lack of friendliness was far from one-sided. If they did not speak to her, neither did she speak to them. When we talked to her about this the answer was still the same: she just was not interested. For a family whose whole life had been centered in the church nothing imagineable could have hurt more.

And then came the uncomfortable question of the worldly friends. True, it was she who had first become acquainted with them but it was we, her parents, who had allowed and even encouraged the friendships to continue to the exclusion of her former Christian friends.

And now that the fault had been so clearly brought home to us, what could and what should we do? Lectures, discipline, explanations and reason were all tried—and to no avail. But at last the answer, which of course had been there all along, was shown to us. It was prayer—the only help, the only answer in time of real need.

Fervently my husband and I prayed for our eldest daughter and for the wisdom to handle the situation, and at last we were able to reach the place of committing her completely to God. Into our own hearts came a feeling of peace and

joy we had not known for some time. And in the life of our daughter changes became apparent too.

Not everything is perfect yet, but she has once again begun to take part in church activities, the love for her worldly friends seems more the love of a Christian for those outside the love of Christ, and the lack of time, once her favorite excuse, is no longer given. We are sure now that by the grace of God our daughter is returning to Him and that soon, not by our efforts but by His matchless and unspeakable grace, she will be wholly and completely His.

Sel. by Sister Jeanette Poorman.

A FROZEN LOVE

Our text is taken from the Gospel according to Matt. 24:12. which reads as follows, "And because iniquity shall abound, the love of many shall wax cold." These words were spoken by Jesus in answer to three questions asked by the disciples as found in verse three, and as a result of Jesus' prophecy of the destruction of the temple. Our text is the answer, in part, to the second question asked; that is, "What shall be the sign of thy coming."

Jesus tells us one sign of His coming is that "the love of many shall wax cold." This sign is directed toward the church. This is easily understood for it speaks of love becoming cold. Before love

could grow cold it would first have to be hot, which is a characteristic expression of the love of the saints toward God and His kingdom.

Notice more specifically that it plainly states that this love shall wax cold. This would indicate a gradual change often unnoticed until love's temperature has waxed to a point where spiritual fervor is absolutely lost, and love is left a frozen unresponsive memory. However, notice with me that Jesus did not say that this would be the condition of all. God still has many faithful followers all over this land whose love daily is waxing hot, being fanned by the blessed Holy Ghost.

Nevertheless we are in the midst of an alarming and terrible drift from godliness—from holy living—from real Christ-like love for God and one another. This drift is a love for God's house—from God's holy day—the Lord's Day. It's a drift from God's holy standard as found in His Word, the Bible, to a modernistic jumble of man's theories which never did and never will, save a soul or lift a man from his low plane of sin.

This waxing cold of love has produced a compassionless, burdenless and tearless church, until sinners no longer are stirred in our revival campaigns; in fact, in many cases many campaigns are held without a sinner to the services. Then too, many churches don't even have re-

vival meetings any more. There was a time when our grandparents would get so burdened that the tears would flow over their saintly faces, and their pleas to God for mercy for the sinner would so convict the hardest heart that his resistance would crumble and would cause him to pray the publican's prayer, "God have mercy on me a sinner." There was a time when wayward sons and daughters, after a night of revelling and sin, would come stealing home long after midnight to hear a sainted mother weeping and pleading to God for the salvation of that boy or girl, and often that wayward one would seek out mother and get saved.

We don't see results like that today. Why? Well some folks say the people of today are Gospel hardened. Never entertain such a thought, even for a minute. How could folk be Gospel hardened when the major portion of folk never heard a Gospel message — never saw a tear drop from the eye of a saint as they in passionate love spoke to them about their soul. How could folk be Gospel hardened when many many never saw the church burdened or concerned? This so-called Gospel hardened excuse is the church's way of evading the real issue. The issue is not the condition of Gospel hardened sinners — the real issue is that the church has waxed cold in its love to God, and man, until little or no compassion or concern is manifested for the lost.

In conclusion notice the reason Jesus gives for love waxing cold. He says, because iniquity shall abound many an individual, and the church as well, has looked upon a cold, spiritually dead world, a world full of iniquity and sin, and has said the condition is hopeless, beyond reach of human or even Divine aid; and then settled down to a cheap, soddy, jazzy religion to wait "Christ's return." Their fate I fear will be comparable to the man who wrapped his talent in a napkin, and hid it in the ground, and then awaited His Master's return. In the end he was banished from His Master's presence into a region of torment and weeping, and gnashing of teeth. Instead of settling down our churches over the land should be praying, "Lord stir and equip us for the hour — for the duty that faces us," and then allow the Lord to put a burden and a compassion on every soul that would melt the stoutest sinner. God is able for the present condition, if the church will allow God to use it in His way.

My friend, has your love grown cold? If it has you are contributing to the condition of sin about you. Repent and ask God for the former burden and concern you carried for the lost, lest He come, and find you unfaithful to His cause—and lest you by your unconcern cause a soul to be lost to eternal despair.

Sel. Sister Shella Stump

THE OLD BOOK STANDS

From the Word of God light is
shining brightly out
O'er life's ocean, tempest driven,
Guiding past the rocks and the hid-
den shoals of doubt
To the blissful port of heaven.

All its promises are more precious,
far, than gold,
Or than pearls from deepest sea;
"Whosoever will" is the truth it
doth unfold,
Precious truth for you and me.

In this precious Book is the dear
old story told
Of the Saviour and His love;
And with joy we read of the streets
of purest gold,
The Jerusalem above.

Precious Book of life, let us trea-
sure each command,
Heeding every precept given,
Till the strife is o'er and victorious
we stand
With the blood-washed throng in
heaven

The old Book stands! O yes, it
stands!
Firm as a rock 'mid shifting sands!
Billows may run high; tempests
sweep the sky;
Firmly the old Book stands!

—John H. Yates

Sel. by Sister Bernice Blocher.

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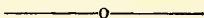
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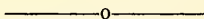
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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

Thanksgiving

—by Walter R. Isenhour

For clouds that send their drops of rain
And give the little seeds their birth;
For fields that yield their crops of grain,
And skies that shine above the earth;
For mountains, valleys, plains, and hills
That make the landscape grand to see;
For oceans, rivers, streams, and rills,
O God, in thanks we look to Thee.

For birds that sing their cheerful songs
That greet us at the break of day;
For ev'ry heart of man that longs
To bless us all along life's way;
For food to eat and clothes to wear,
For friends and loved ones, homes and beds,
For health and strength and daily care,
O God, in thanks we bow our heads.

For our great privilege to live
Where schools and churches dot the land,
Where men their best to others give
In time and service that is grand;
Where Christians love and pray and sing
And add dear brothers to their rolls;
Where men to right and freedom cling,
O God, in thanks we lift our souls.

For Thy good Word and saving grace,
And for our glorious flag unfurled;
And for the right to fill our place
In this great nation of the world;
For Christ who came from heaven's throne
And died upon the cruel tree,
That He might crown us as His own,
O God, we thank and worship Thee.

Sel. by Sister Shella Stump

UNTHANKFUL

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away," 2 Tim. 3:1-5. These verses give a very sad picture of the beings whom God created in His own image. Those who God created to enjoy His blessings, while loving, serving and thanking Him for them.

As we meditate upon conditions in the Garden of Eden: with its peace, its beauty, its unity with God and without question the happiness enjoyed there; we wonder how God's creation could change so much as we have them described in our text? Alas, will anyone say that our text does not fit the day and age in which we are living? Indeed something has brought about a vast change in God's creation. We feel certain that God still has a few devoted servants in this day in which we are living. Therefore we wonder if any of these devoted servants are guilty of any one of the evils enumerated in our text?

Among this list of carnal evils

of man we find the word unthankful, therefore it must be classed as just as much evil, in the sight of God Almighty, as any of the others listed. We often are convinced of this or that, which we think are the biggest of sins. Sin is what the New Testament classes as sin in the sight of God. How many of us had classed unthankfulness as a big sin? Unthankfulness is: to not repay with thanks, giving no returns for service rendered, ingratitude, not acknowledging benefits. True, we cannot repay God for His many blessings, because they are so far reaching, so wonderful, so vast that we are incapable of showing true return for them, but we can at least be thankful. It may astonish us to find so simple a word as unthankful, listed among such a vile list of evils as we find in our text. Perhaps we never realized that our unthankfulness was so great a shortcoming. Consider the few small favors and helps we are able to give to our children or our friends, and yet how we appreciate a word of thanks. Does God deserve less manifestation of our thanks? "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God," Eph. 4:6.

The last verse seems to be a good summary of the thoughts expressed in our text and it contains some very sharp commands. "From such turn away" easily understood. Why

would a servant of God wish to associate with anyone who delighted in either of the ungodly deeds which are mentioned in this list? Any servant of God must be Godly, but in word and deed, from the abundance of the heart and not only in form. A form, an outward appearance only, certainly denies the purpose and power of a servant of God. "A form of godliness only, will never bring the blessed rewards promised to a servant of God.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving," Col. 2:6-7. If we do not walk in Christ, stablished in the faith which He taught, are we not unthankful of the blessings which He is bestowing upon us? On the other hand, can we be unthankful for His blessed plan of salvation and the religious liberty which we enjoy and still be a servant of Christ? We find the apostle Paul was very thankful for God's blessings and even that he was permitted to suffer for Christ and His teachings. Am I such a servant of Christ, that even when I must suffer unjustly because I try to obey His teachings, I am thankful unto God that my suffering is not more severe?

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 2 Cor. 15:57.

The greatest reason which we have to be thankful, is the fact that our sins are forgiven through the blood of our Lord and Saviour. Though all other blessings may be taken away from us by men, yet men can never take this spiritual blessing away from us. Thanks be unto God for His unspeakable gift. Dare we even be unthankful one day of the year, considering the many, many things which we should be thankful for?

THE OLD PATHS

Part 2

It must have pained the heart of God, when He looked upon this world, without a prophet from Malachi to John the Baptist. What a dark world that would be. Yet is it darker than this world today? While a long period was dark, yet the time came when Light came. Jesus came and set up God's Spiritual kingdom in the world, in the days of "Gentile Dominion" and Paul carried its gospel to the Gentiles. Dan. 2:44, "And in the days of these kings (Gentile nation's) shall the God of heaven set up a kingdom, which shall never be destroyed (for it is perpetual)." It will remain for ever, will be everlasting, for Jesus will come and sit on His Throne, which is David's throne re-established.

Let us return now to our lesson text, Jer. 6:18, "Therefore hear,

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(My watchmen) ye nations, and know. O congregation (assembly), what is among them. Hear O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." God did bring evil upon their head, their nationality, they lost their election. Rom. 11:7, "What then? Israel hath not obtained that which he (God) seeketh for; but the election (Church) hath obtained it, and the rest were blinded (according as it is written), God hath given them the spirit of slumber (that is Israel), eyes that they should not see, and ears that they should not hear; unto this day."

Why? Because . . . John 1:11, "He came unto his own, and his

own received him not." What happened to their nation, their nationality? Matt. 21:42-43, "Jesus saith unto them, Did ye never read in the scriptures, The stone (Himself) which the builders rejected, the same is become the head of the corner (pointing to David's prophecy, concerning the "New Day, which the Lord hath made, in which to worship," Psa. 118:22-24: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And it was taken from them and given to the Gentiles, after Pentecost, as the scriptures teach us.

Why should they have lost it? John, who was prophesied of the Prophet's and preached Jesus a Light to the world. He, Christ, came and brought light. While the dark period of some 400 years B.C. came, yet Christ came and brought light. Also, while in this dark period today, we know that Christ will come again and bring light to all who will accept Him in their life and walk in the "old paths." We may have persecutions, tribulations, yes, we may have to die the martyrs death, yet God is a God that changeth not. It is quite possible that we (the church) may have like experiences of the "martyrs," dating back as far as this prophet Jeremiah and as "Stephen." We learn that all of Christ's apostles were martyred, ex-

cept John.

Jesus has sent us the message, words to be learned, by us, concerning the "beast" to come, "And it was given unto him to make war with the saints, and to overcome them (we believe physically): and power was given him over all kindreds, and tongues, and nations," Rev. 13:7. Also Rev. 12:17, "And the dragon was wroth with the woman (as we understand Israel the Jews), and went to make war with the remnant of her seed (the Church through Christ, her seed, Rom. 11:7 quoted above), which keep the commandments of God, and have the testimony of Jesus Christ." Also, Rev. 14:11-12, "And the smoke of their torment (those mentioned), ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints (Church), here are they that keep the commandments of God, and the faith of Jesus." See Gal. 3:29, Rev. 20:6. These are they of the "first resurrection," "Priests of God and of Christ, and shall reign with him a thousand years." Those who "keep the commandments of God, and the faith of Jesus."

Returning to the warnings of Jeremiah. Thinking of the martyrs, John Huss had the experience of a quick way to glory, he died by burning at the stake; true saints today

may have to walk that road. Yet, it will not matter if we have the Son of God with us. However, we understand that in the hour of "great temptation" of the "world," not the Church, they will be overcome by the beast. There will perhaps be only a few, not in prison, who will refuse the "mark of the beast" and appear on the "sea of glass," Rev. 15:2; and reign with Christ, Rev. 20:4.

Jesus said to the apostle Paul, "My grace is sufficient for thee." David said, True repose is found in God. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee," Psalms 116:7. But Israel said, "We will not walk therein," that is in God's way. This was stubbornness, like unto the time of Moses. Exodus 32:9, "And the Lord said unto Moses, I have seen this people and behold, it is a stiffnecked people.' Hence, soul rest was lost by stubbornness, to Israel, and could be to you and I. Isaiah 28:12, "To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear."

"To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon

them; the neighbor and his friend shall perish," Jer. 6:20-21. "The way of wicked is a way of darkness," people stumble when it is dark, there are many false prophets and false teachers, leaving people in the dark. It is our business to help folks find the light of Jesus Christ. The fields are white, already to harvest. The labourers are few. Let us pray for help.

Jesus said, "I am the light of the world." He will help His people to find the light. Israel's guidance was, "pillar of the cloud by day," and "of the fire by night." We have the same God, which Moses had. Some people think the way of the Christian is a hard way, but I tell you the "way of the transgressor" is the hard way. Jesus said, "My yoke is easy and my burden is light." It is the way of the transgressor, that really is hard, like a certain mother and three sons, who plotted to take and did take the life of the father of the home. They fell under the law, the mother and her eldest son went to the electric chair, the other two sons to life imprisonment; it was a hard way.

How true that many "stand in the way of Cain and run greedily after the way of Baalim." The story is told of 1155 boys at the reformatory at Hutchinson, Kansas, many fine looking boys, who became under conviction and responded to an invitation, to try for salvation. They realized that theirs was a hard way.

There are many such examples, some in the last year here in America. Many sinners repent not, nor cease from their stubborn way. Yet, the "way of the wise man, is the way of pleasantness and all his paths are peace." If we know Him, Jesus, we will have peace in the home, peace in the church and peace in the nation. Also above all, we will have peace in our soul. Soul rest is appropriated by faith. The writer of the Hebrews says, "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world," Heb. 4:3.

We sometimes wonder why we have tests and trials, on this easy way of Christ. Sometimes we are tried, until in our human weakness, we almost think our way is hard, but do we know, that the closer we live to God, the more we love Him, and His trials of us, are for our own good? Do we know also that, precious places are hard places. It is the good way, the happy way, it is a way of pleasure, not a pleasure such as going fishing, boating and the like. Not such pleasures as are found by the ungodly and sinner, in the material things of life. Those things many times do not satisfy. Sinner friend, reader of this message, if you are unsaved, Christian professor if you are not satisfied in your Christian

experience, we council you to amend your ways, return to or come to God, return to the "old paths." You may not know Him, but perhaps you can feel His pull, the pull of the Holy Spirit. Like the little boy, flying his kite, after he had let out yards of string, he exclaims to his onlookers to observe it. Will you yield to that pull? After his kite flies so high it is almost out of sight, you may ask the little fellow, How do you know that you have a kite? His answer is, Because I feel its pull. Thank God for the pull of the Holy Spirit at the hearts who need salvation.

After all, salvation is not cheap, we do not have "cheap grace," without any obedience. Think of its cost, what it cost the Father, and His Son Jesus Christ on Calvary. It costs every individual Christian, a surrender of his will. Yet Isaiah said, it is "a way of holiness," a "way of cleanness," Isa. 35. Salvation is valuable. Would you or I trade our hope for all the wealth of this world? I tell you nay! Yet Israel rejected it. We Dunkards may be termed as ignorant; however, salvation comes to the wise. We do not have a cheap religion, a bargain counter experience. So we get what we pay for. Our way is the way of the "new birth." He that climbeth up some other way, "the same is a thief and a robber," Jesus said. God has never cut His price of salvation. We do not get

by without cost either, it costs to walk the "narrow way." It costs a full surrender of our way. A dying of self, and of the pleasures of the world.

"God knoweth the way of the righteous, but the way of the ungodly shall perish," Psalms 1:6. God's ways are higher than our ways, and "His thoughts higher than our thoughts." We know that we were created like God. It has been said, "We were God formed," in sin "born," until Christ "informs" us and takes away our sins, then we are "transformed" into new creatures of God, reborn. It takes more than a reform to make a child of God, it takes the "New Birth" of "water and Spirit." When one is truly transformed, they have been "born again," they are true Christians, they are genuine. Like the old silver dollar, genuine. You throw it down on the counter, if it is a true dollar and not counterfeit, it has the genuine ring to it. So it is with a true Christian, they are not carried away with every wind of doctrine. Their life bears fruit, their life rings true. You take the dollar, no matter what kind of company it is in, it does not loose its value, is still a dollar; so still a Christian. "He that keepeth his ways preserveth his soul." Let us "die daily."

Our subject boiled down means: preserved, kept in the faith, "once delivered unto the saints," Jude 3. Dear Brethren and Sisters, one and

all, let us not allow any liberalists or compromiser to cause us to leave the "old paths." The way of the Lord Jesus Christ. Let us remain faithful to our conservatism, and if we are faithful, we will gain our home in heaven.

The end.

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ASTORIA, ILLINOIS

We, the South Fulton congregation enjoyed our annual Lovefeast on September 3 and 4 with a good number of visitors attending from near and far both days. On Saturday afternoon Elder Sherman Reed was first speaker. "Is there any of us here who have never had their heart bound in grief sometime? Maybe many times. Have we found relief? If we haven't, we haven't found the love of Christ that is for us. What is the balm for a wounded heart? I Cor. 10, let us give ear to the scripture. If we don't have our ears tuned to and for it, we do not get what is intended for us. The apostles only wrote by inspiration. He would that we have our ear open and tuned to the teachings in these scriptures.

"Who is the apostle speaking of? the people of Israel. They passed through the sea with the cloud over them. What takes place when people eat of spiritual meat? Brings

on a spiritual feeling. They are on the way to a spiritual place. The Israelites were overthrown in the wilderness often, and not spiritually filled because of disobedience. God Himself would drive out the adversary. They all drank of the spiritual drink. I am speaking to us, it is an example to us. They were seeking the lusts of the world. The teachings are handed out to us for our benefit. Sad picture to look at the Israelites. Do we get in the wilderness? They sat down to eat and rose up to play. Where did they get what they ate and drank? The sweetest thing is for brethren and sisters to dwell together in unity. We are here to inspire greater unity among us, sweet peace and sweet unity. I wonder if we are not partakers of some of these things Paul speaks about. How often do we murmur. I want to ask you, but don't ask me. In those days punishment came right now. If punishment came now, how many of us would be living now? He doesn't want us ignorant. I don't have an ear tuned to musical instruments, but I should have it tuned to the Word of God."

Elder Paul Blocker gave the examination sermon. "Because sin of today is not punished immediately, some may think they won't be punished. Jesus is recording it. I Cor. 11, the correcting book. The apostle is trying to correct the mistakes of those in the church. We have this

examination service that the emblems we are going to partake of will be a blessing to us. It is important that we remember this headship, God, Christ, man and woman. It is important that we keep in our proper place in the headship. Man praying with head covered is dishonoring Christ and God. A woman praying with head uncovered dishonoreth man, Christ and God. There is such a thing that our prayers become an abomination unto God, if we don't come to Him in the proper way that He has declared unto us here. Many times a woman has cut off her glory. If the hair were the covering, the man would have to remove his hair before he could come to prayer. There can be no communion with God if there is anything between brother and sister or between us and God. We cannot partake of these things and receive a blessing. They all did not come together for the same purpose. We do not want to eat and drink condemnation to ourselves. Think what it is to be out of favor with God. There must be order in God's house and in the home, or it does not please God. If we fail we cannot expect a blessing but condemnation. This evening we will have read in our presence the Scripture for these ordinances. Each time we partake of these, we shew remembrance of His second coming.

"John 6:5, If we partake of these things, we can have eternal life. How

necessary is it that we partake? How necessary that we be properly fitted? How many of us want to be guilty of His blood? We want His blessing, not condemnation. We must have our thinking clear. Let each one examine ourselves, our heart. How am I toward God? If we have anything or any individual, that we love more than God, it is an idol. Do I believe that God lives and is eternal? That He has created a soul in man? He is a jealous God. He demands and deserves our love. Do I believe Jesus is the One the Jews looked for so long ago? Do I believe there is no other who can give eternal life? Do I believe He is coming again? It is up to us to receive Him. Do I look unto Him as the One who forgives my sin? It is necessary for us to say "Thou art the Christ." How do we feel towards the church? Do I believe in the church? How do I feel towards its direction and corrections? When we go against the church, we rebel against God. How do we feel toward the home? We know the man should love his wife as his own flesh. How does the woman stand in her place? In subjection to her husband? How are we toward our neighbor? Honest and upright? They watch how we are in the service of the Lord. How do we live in our neighborhood? How do we live in the nation? Are we a selfish people in the time of distress? According to the Word

of God we are our brothers keeper. We should endeavor to help our brother. How are we upon these questions this afternoon? How can the church prosper with these things in it? Now is the time to judge ourselves. How do we weigh when we get on God's scales? When we come together, let us tarry one for another. We are not greedy, but wait upon one another. It depends on how we examine ourselves. Sometimes we have faulty material. Let us be careful."

The communion service was enjoyed by 23 members with Elder Paul Blocker officiating.

Sunday forenoon Elder Paul Blocker was first speaker. I was with the children so have only a small part of his sermon on "Disobedience." James 1:6 and Esther 3. The tongue is a small member, but an evil tongue causes a great damage. If we could control this evil tongue, see how much nicer things would be. If we are an individual with high morals and begin to think corrupt things, our thoughts become more corrupt and soon our morals go down. Think upon the tavern and eventually your feet will be turned towards it. Let us watch our desires.

"We do not have to have two wives or two husbands to be an adulterer or an adulteress. Desire upon them in your heart and you have already committed adultery. Stealing gets men and women into trouble.

Stealing and dishonesty get us out of communion with God. These tools are used constantly by the devil. These things are what the devil uses every day. If we lay down our garments of God, the devil will soon get you. If not with one, he will use another. Do you say the tool chest of satan is empty? Matt. 13:18-19. Some ministers teach over their heads, words people cannot understand. Is it possible there is some of the Word of God in satan's tool chest? Do you think the devil would go back in his tool chest and gloat over the things he has taken from us that we didn't understand? What is in the devil's tool chest?"

Elder Sherman Reed, second speaker. "Have we been spiritually fed till we can hold no more, like when we sit at the table and eat too much food? How have we accepted it? I trust what I might say will not distract from our brother's wonderful message. The warning is on earth and it is very prevalent. What are tools of the devil? They are not tools of construction, but to destroy.

"Eph. 6:12. Let us not forget there is one who is able yet to rule over us. What does happen if we don't have on the whole garment of God, as told in the New Testament? Where is the Christian's sphere? Do we stand in the center? If we were running, we would want something on our backs to protect

us. Does it mean we have a sword in our hands to fight? The sword of the Word. The sword of the Spirit is for destruction of sin. Do we sell the truth? You can buy but you cannot sell. The truth will lead our feet into the paths of righteousness. The darts of the wicked will lead to destruction. The shield of faith, of what value is it now? God has given us a protection, what if we come short? Everyone of us will have to give accounts of our lives. We've got to meet the judgment sometime whether we are ready or not. How much faith do we have in these words? Sometimes our faith becomes dormant. God does not want or accept a portion of our lives, He wants all. If we include all, nothing is left out. God has something to protect us. Psalms 2. He has already added a protection for us. May the Lord richly bless us."

Sunday afternoon Elder Paul Blocker first speaker. "Jude 22-23. It would be impossible for any of us to reach in and pull anyone from hell. It is our mission to glorify God. I believe each one of you are acquainted with fire. How it spoils the country side, sin works very much the same. Small beginning and spreads out of control. Son or daughter may begin to smoke, but you don't think much of it. Then they soon have the habit. The son or daughter is with undesired company and they become cold in the church. No covering and

they soon drop out. Fire left to itself will destroy all. Sin left to itself will destroy all. There are many sins in the home. Husband and wife lose love for each other because one is unhappy and unfaithful. The children don't know what to do nor where to go. Sin is the reason for broken homes. Unless we build on the Rock, there is danger of the home being broken. The devil is out to break our homes. He tries to drive a wedge between brother and sister, and father and mother. We trust we have stayed together on this. What will the next first, second or third generations bring? There is a decline, is it my fault? For those outside the ark of safety, I have no encouragement. Only repent and be baptized. To those in a little band of believers, be encouraged and walk worthily before God. Phil. 4:8. Do not become weary in well doing. You leave off praying for a while and you will find yourself slipping. Our Master is coming again when we least expect Him. If you stay at home three Sundays in a row when you could have gone, Satan has you. Jude 24. We are worshipping a great God. One who can keep you from falling. To keep from falling you must keep on the narrow path. Sometimes the young are taken with an incurable disease. We know the old must die and the young may die. We know we will meet Him face to face."

Elder George Replogle second speaker. "God says all these things shall pass away. Fervent heat shall burn material things. Do you realize none of your possessions can save your soul? I see a soul who has given his all for the work of the Lord, that he may come in and not give way to sin. How are you? How am I? I don't want to go far enough and receive all the blessings God has for you and I. Satan is determined to drag your soul to destruction. We know by the Word of God, that Jesus is coming again. If He were to come this afternoon, how many would be qualified to leave this church house? I want to live in paradise, don't you? I don't want to live in a place like this world. Yes, far worse than this world. You may not believe it now. There is no hypocrisy in Jesus Christ. Think what it seriously means to not be ready when Jesus comes. Are you grateful and thankful for the great day when Jesus came? Just what experience have you had with the Lord anyway? After you accepted Him, did you still stand still? There shall be all joy and content in that beautiful city, streets of gold. Can you tell why Jesus Christ has loved us so much that He was willing to face death, hell and the grave for us? He is going to leave us for a season and then He is coming for us. Eph. 2:4. If we are faithful, we will be permitted to live in paradise and

see our Lord's face.'

Other comments: We bless Thee for Thy peace. Don't you think we ought to bless God for His peace of mind? The throne of grace has been every since mankind. Do we shew forth by our deeds there is a throne of grace? Wonderful when we come to think of it. What more can we think about to add? He never turns us down if we come in faith believing. We are born into this life and isn't long until we are going down the other side and depart this life. God will certainly lead us in the paths of righteousness. What we do for the Lord here will make us enjoy life here and far greater enjoyment over there. I hope we don't feel we don't need sermons like we have just heard. If we depend and go wholly upon the Lord, He will go with us. If it is in our hearts, it will be abounding.

Now our Lovefeast services are history. We were thankful for each visitor and may God bless you all, in what you do in His name. Our Lovefeast date is set the same as it has been for years. It is Labor Day weekend and would be good if you marked the date now. You may be going through Illinois at this time and would be convenient that you enjoy these services with us. Until we meet again, may we always depend and wait upon the Lord to guide and protect us.

Sister Martha I. Harman, cor.
Industry, Illinois

CHRISTIAN MARRIAGE

Respect for the Institution of Marriage

Marriage was not a matter of secret relationships in the early Biblical days, nor among the older races of mankind. When a man took a wife unto himself the wife became a special possession or treasure which he kept to himself. The wife had a proper respect to the one who was her husband. Associated with marriage was a public celebration. Jacob was to take to wife the daughter of Laban, Gen. 29:1-27. As was customary, Laban made a feast for all the men of the place, verse 22. After a week of such festivities Jacob was given his wife. She was placed in his tent in the evening while Jacob was absent. Retiring to the tent at night, he did not discover the duplicity of his father-in-law until morning. Jacob's insistence upon having the wife that was promised him resulted in a new bargain with Laban. But before Jacob could take another wife, another week of feasting was necessary, and a second public declaration of marriage was celebrated. At the conclusion of the week of feasting Jacob received Rachel into the tent with her sister Leah. Thus was publicity given to the marriage before it took place.

The handmaidens whom Laban gave to his daughters were servants to the daughters. They were not

concubines for the husband. It was only upon the planning of Rachel, because of her barrenness, that she and Leah were led to give their maidens to Jacob to bear children for their mistresses. There were no marriage feasts to celebrate a marriage relationship between Jacob and the servants of his wives.

Marriage relations were cultured, so that the love and unity of home life could be promoted. The law required that no man who had taken a wife should be obliged to leave his home for military service until a year after his marriage, Deut. 24:5. Even the betrothal was considered to be a sacred obligation. It should not be broken, Deut. 20:7; nor should it be defiled, according to the law of the Lord. The breaking of the marriage bond, or of the sanctity of the betrothal was punishable by death. Two of the Ten Commandments were for the purpose of guarding these holy relationships. "Thou shalt not commit adultery," and "Thou shalt not covet thy neighbour's wife."

Even the heathen nations among which the patriarchs lived regarded the marriage state as one that should not be violated. This was shown on the occasion of Abraham's sojourn in Egypt when the king desired to take Sarah to be his wife. But when the Lord showed Pharaoh that she was the wife of another man, by judging his house with plagues, he returned Sarah to Abraham and

sent him out of the country. A similar experience was had by both Abraham and Isaac in the land of Gerar. See Gen. 12:18-20; 20:1-8. In the latter case Abimelech, King of Gerar, called Sarah's attention to the covering, or veiling, which she wore, saying, "He is to thee a covering of the eyes, and unto all that are with thee, and with all other," Gen. 20:16.

Isaac endangered the safety of his wife by saying that she was his sister. When it became known that Rebekah was his wife Abimelech charged that no man should molest her or Isaac. And they dwelt safely in the land for many years, Gen. 26:1-9. Both Abraham and Isaac deceived the people by saying that their wives were their sisters, in order to save their own lives. It would have been wrong for these nations to have taken a man's wife from him; but it would not have been wrong to have made the woman a widow and then to have married the widow. Civilization has brought many good things to mankind in these latter years; but a civilization that does not protect the sanctity of the home by safeguarding the foundation of every home, having the proper regard for the marriage state, is far removed from the fundamental principles of home life as set forth by the law of God.

Marriage a Sacred Obligation

The people of Israel considered the marriage relation as most holy.

The law concerning divorce was allowed, but was to be considered an exception to the law of God. "What therefore God hath joined together, let not man put asunder," Matt. 19:6. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," Gen. 2:24. The husband and wife are one flesh, and the children born to this union are the flesh and bone of their parents. The law of wedded life and of the home is loyalty of the parents to each other and the loyalty of the children to the parents. It was the common law of Israel, given to them by the Lord.

When disloyalty or unfaithfulness of a wife was suspected, the law for jealousy could be invoked and ministered publicly before the priest and the guilt or innocence of the party be established, Num. 5. In the same manner the unfaithfulness in marriage relations was guarded by the seventh commandment. What was done against the law was punishable by death, Lev. 20:10. The law was as much against the adulterer as it was against the adulteress. "Whoremongers and adulterers God will judge," Heb. 13:4.

Symbolisms in Marriage

It is a frequent occurrence in the Scriptures that the marriage relation is cited as a token of the relationship between God and His people. "I remember thee, the kindness of thy youth, the love of thine

espousals, when thou wentest after me in the wilderness, in a land that was not sown," Jer. 2:2. These early days of fellowship with God revealed His love in special providences, and revealed His righteousness in specific judgments, so that Israel should know how to honor and obey the will of Him who loved them.

The figure of marriage is carried farther in the prophecy of Isaiah. "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called," Isa. 54:5. See context. This marriage relationship is carried forward to the time of the separation of Israel from the Lord, and is significant of the death of the husband; for the prophet speaks of the "widowhood" of Israel, which, in time, she will forget, Isa. 54:4. By the figure of marriage the Lord proves His faithfulness to the people whom He has chosen for Himself. Their disloyalty separated them, but His loyalty permits the restoration of His mercy.

In this union with the Lord there is required a detachment from all past relationships. In the present marriage formula there is a declaration to be made by both parties that they are "free from all other marriage relations and obligations." Psalm 45 seems to be an appeal to a homesick bride. The bridegroom is presented in all the glory, beauty,

and power of his estate. His desirability is expressed in the appeal which his glory makes to the daughters of kings. Then the psalmist makes his appeal to the bride herself, to "forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord: and worship thou him," verses 10-11.

The prophets make free use of the marriage relation in their appeals to Israel. But Israel is always the discreditable character in the marriage union. She is depicted in various characters. Hosea gives a twofold picture of this union of Israel with the Lord. Hosea is first told to take unto himself a wife of whoredoms; "for the land hath committed great whoredom, departing from the Lord," Hosea 1:2. Gomer was not a divorced person, but she was a harlot. After the birth of her three children, whose names indicated judgment and separation from God, she herself turned again to harlotry. The close of chapter two indicates how the Lord won her again to Himself so that He could say, "Thou art my people," and Israel could say, "Thou art my God."

The second figure given by Hosea is that of his hiring an adulteress to abide with him many days, Hos. 3. The woman was to represent Israel who was loved by her friend, the Lord. Hosea represented the nations who would hold Israel in cap-

tivity for many days. Afterward Israel would return and seek the Lord, and David their king, and should fear the Lord and His goodness in the latter days, Hos. 3:5. In this latter illustration it is well to note that the adulteress was not divorced from her friend, nor was she remarried when she returned to her Lord. Where there was no divorce there could be a reconciliation. The Prophet Ezekiel is quite explicit in declaring the departure of Israel from the Lord, Ezek. 16. Her affiliation with other nations was her sin. After the judgment of her sins the wayward wife was restored to her former relationship with the Lord, Ezek. 16:60-63. In no clearer manner could the Lord impress upon His people the sin of their unfaithfulness to Him than by alluding to the marriage relationship.

Marriage as a Figure in the New Testament

The beginning of miracles occurred at a marriage feast. The Lord honored the institution by His presence and that of the disciples, John 2:1-11. Nothing is mentioned concerning the important figures of the occasion, the bridegroom and the bride. It may be that, like Jacob, the bride came to the bridegroom after the feast. Jesus blessed the feast with the good wine.

Jesus referred to another occasion when the bridegroom came at midnight and went in unto the marriage.

In this instance the feast is not mentioned. The foolish virgins, presumptuous as to the time of the Bridegroom's coming, took only their lamps, which burned until midnight, and were too late for the marriage. The Lord referred to another marriage, that of the king's son, Matt. 22:1-10. No mention is made of the bridal pair. The point of contact with His audience was the appeal of the invitation, and the refusal of the invited guests to accept it. His subjects showed no honor to the king who had invited them to the greatest occasion in his kingdom. The same truth is expressed as in the Old Testament, disloyalty to God.

There is a decided emphasis on the fact that Christ came to call to Himself a people separated from the world and joined to Him in a spiritual union. John the Baptist called Jesus the Bridegroom who came for the bride, John 3:29. This remarkable introduction of the marriage relationship of the church to Christ sees its conclusion in the revelation which God gave to John at a later time. The New Jerusalem which came down from God out of heaven was the bride, the Lamb's wife. There will be a triumph for the Lamb, who, through the ages has loved, cherished, guarded, and cared for His beloved, and finally is able to present her unto Himself the glorious church, saved out of and gathered from every nation and tribe

and tongue and people, into one body of which He is the head. But the consummation of this union with His bride will not occur until the time of the passing away of the world.

In all of these spiritual obligations of relationship in both the Old and New Testaments is seen the truth of the obligations of the marriage relationships with all that they imply of love and unity which makes of the twain one flesh.

Husband and Wife Relationships

There is no husband and wife relationship unless there has been a recognized marriage. There may be many marriage customs and laws regarding marriage and what it takes to have the union of man and woman recognized as husband and wife, who belong to each other and to no other, but in all of such ceremonies or customs the one purpose is to unite the two persons into a union in which they recognize loyalty to each other in the fullest sense. The Samaritan woman had had five husbands in the past; the one whom she had when the Lord met her was not her husband. All of her past marriages did not legalize her living with her present companion. It would be possible for a woman to have seven husbands—seven brothers—but no two would be living as her husband at the same time. Matt. 22:24.

The marriage relation is held as binding as long as both husband

and wife are living. Death frees one from the marriage relation. either party is released from the law of the other by death, and only death is recognized as legally separating what God has joined together, Rom. 7:1-4. The woman whose husband is dead has no husband. The same is true concerning a wife. Either may marry after the death of the companion in marriage without committing adultery. It would seem inconsistent to speak of either a dead husband or a dead wife. When they are dead they are no longer husband or wife. "There is no marrying or giving in marriage" after death.

There are obligations which a husband and wife have toward each other while living in the bonds of matrimony. Sarah called Abraham lord, or master. She was subject to him as her head, and obeyed him, I Pet. 3:1-6. This spirit of submission included all that a wife should manifest in her relation to her husband. It manifested the spirit of meekness and quietness of the hidden man of her heart, which is in the sight of God of great price. It avoided the display of herself with personal adornments. It meant the consecration of her life to her husband and to all of his interests. Every wife should hold a true affinity and respect to her own husband. Eph. 5:22. The marriage state was never intended to license promiscuous sex relations, nor to be

a means of covering up such sins. The apostle wisely used the expression, "Wives, submit yourselves unto *your own* husbands." The breaking of this obligation is adultery.

The love of the husband to his wife is as his love to himself. His devotion to his wife exemplifies the love of Christ to the church; He gave Himself for the church. Such devotion is the appeal to the wife, as it is the appeal to the church, to a response of loyalty which removes the spots and purifies the life, and presents to the husband the unblemished life in which he glories. No husband or wife may expect the marriage ceremony to accomplish an unbroken unity and loyalty. Such loyalty results from love and self-sacrifice, from submission and reverence toward each other, until it attains the perfection of unity unspoiled by variance from the holy union blessed of God, Eph. 5:25-33.

The purpose of the marriage union, as ordained of God, is that of fellowship and the reproduction of life. "Be fruitful, and multiply, and replenish the earth." "It is not good that man should be alone." Based upon these two injunctions of the Lord, are the spiritual enjoyment and the fruit of the physical union. Both are essential to the enjoyment of married life. Concerning the physical obligation and privilege of marriage the apostles teach, "Mar-

riage is honorable in all, and the bed undefiled." This statement was made to counter the idea of license of fleshly indulgence by marriage, Heb. 13:4. And it also denies the aesthetic conception that would forbid marriage because it is detrimental to the development and enjoyment of spiritual life, I Tim. 4:1-3. The proper spirit of the marriage relation is stated by Paul in I Cor. 7:1-6. There are mutual interests to be entertained in all phases of wedded life, and each party of the union should respect the fact that, while they are one flesh in a holy and divine union, they are still two beings each responsible to fulfill the undertakings, mutually accepted, of the married life. But both are also responsible to God for the happiness and spiritual interests of each other.

A Personal Choice

Marriage is not an obligation upon every individual. There are personal convictions which God honors. A man may refrain from marriage if he so desires, for personal or spiritual reasons. Paul is sometimes called a woman hater; he stated that he had the right to lead about a sister, a wife, but his spiritual obligations were the higher ones for him. Jesus said, "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake," Matt. 19:12. This must be understood in a spiritual sense. It implies a spiritual separation unto God. Such was the nature

of the life of Jesus. Paul said, "It is good for them (unmarried and widows who did not remarry) to abide even as I." But if this condition was not their choice, "let them marry." See I Cor. 7:7-9, 39, 40.

Nor should one forbid the marriage of those who are eligible for marriage if they so desire. The various translations and interpretations of I Cor. 7:36-38 are confusing. But when one considers the custom of those days in giving daughters in marriage, and also Paul's explanation that marriage is allowable, the passage may be understood. A father having an eligible daughter may either give her in marriage or retain her. If his refusal of his daughter is an unseemly or unnecessary act, he will not do wrong in giving her and letting the parties concerned engage in marriage. But if it is not necessary to himself neither an injustice to his daughter to keep her, he does no wrong. Verse 38 suggests the idea of giving a daughter or not giving her in marriage, and this idea applies consistently to verse 37, which is the one in controversy. The Revised Standard Version suggests the word "betrothed" instead of "virgin." But by what right would the man keep the woman as his betrothed, if he decided for himself not to marry? The virgin concerned in the case is one over whom another has some authority. The expression, "let

them marry," implies a third person. We have here the one who permits the marriage and the two persons ("them") who are permitted to marry.

The apostle advises young widows to marry, I Tim. 5:11. In the same Scripture he advises young women to marry to fulfill an important function in life, and to guard the church against possible reproach, verses 14-15. There is no basis for establishing the practice of celibacy for either men or women, enforcing it as a religious rite from which spiritual virtue may result. One may willingly choose the unmarried state as the result of a spiritual consecration, but not for the sake of receiving virtue or spiritual reward. Many such are enjoying the freedom from material cares to serve the Lord more fully. They live among men and fulfill the double benefit of serving God and their fellow men, I Cor. 7:32-35. To forbid marriage would be a snare upon believers. To obligate all teachers and leaders of the church to a life of celibacy is contrary to the teaching of the apostles.

Concerning widows, the apostle says that they are free to marry. That declaration is based on the fact that the bond of marriage with a former companion has been broken by death. Such a man or woman is no adulterer if married to another, Rom. 7:3. "She is at liberty to be married to whom she will; only in

the Lord," I Cor. 7:39. It is from this particular admonition that the Scriptural injunction is derived that Christians should be united only to believers. There are, however, many other Scriptures which teach that the fellowship of believers should be with those of similar faith in Christ: "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ," I John 1:3. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," Eph. 5:11. "Be ye not unequally yoked together with unbelievers," II Cor. 6:14. Read vs. 14-18. I Cor. 7 states that there were those who were united to unbelieving companions, but the intimation is that such became believers after marriage. They were instructed not to leave them, but to endeavor to win them to the Lord.

If one who is a believer is joined to Christ to bring forth fruit unto God, Rom. 7:4, so should one who is united to Christ in spiritual fruit-bearing be married only to another who is also joined to Christ. In this holy union Christ is honored in the fellowship of both husband and wife, who are "in the Lord." The spiritual fellowship of a Christian with an unbeliever is impossible. The union of such opposite characters could be based only on physical attraction and fleshly sentiments and emotions. Why should a Christian disregard the fellowship and direc-

tion of Him who ordained and sanctified for the happiness of all men, the sacred ordinance of marriage?

Mutual Obligations

In modern life the fields of activity of the husband and wife often differ greatly. Husbands are engaged in duties which absent them from the family and home during the day. In many cases the wife also is employed away from home. Home life is thus unnaturally disrupted to the detriment of any family life. The only increment or fruit of such a manner of living is financial, mingled with some social contacts and (we trust) Sunday services.

In the case of the wife's being the keeper of the home there is need of the opportunity of sharing in the home interests. A full share of such interests is the obligation of the husband, and honor should thus be manifested to his companion. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered," I Pet. 3:7.

Often the wife becomes a worker in the field to help her husband, and the husband becomes the helper in the house in aid of his wife. Thus they share the burdens of life as one flesh. "She that is married careth for the things of the world, how she may please her husband," I Cor.

7:34. "But he that is married careth for the things that are of the world, how he may please his wife," I Cor. 7:33. This mutual helpfulness should never be regarded as a sin, nor as being a discredit to either husband or wife. To please each other is not only a marital obligation, it is the natural fruit of Christian love and mutual honor.

But there are more grave responsibilities than those of the field and kitchen which demand the attention of husband and wife. There are responsibilities which belong to parents—fathers and mothers. God requires that the interests of family life are to be highly regarded. We recall the duties of parents to children as set forth in Deut. 6. God would not leave children without instruction from His laws. David emphasized the importance of teaching the Word of God to the children. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children," Psal. 78:5-6. How much more is it essential that the grace of Jesus Christ should be made known to our present generations?

The mother and grandmother of Timothy taught him their faith. His father was a Greek. It is not said

that he was an unbeliever in the things of God and the law, but he was not Timothy's instructor in religious matters. A remarkable witness from the early church is noted at Tyre, on the occasion of Paul's last journey to Jerusalem. "They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed," Acts 21:5-6. All of the families were at this prayer meeting. The Christian husbands and wives joined in the spiritual culture of their children.

The spiritual nurture of the family is Scripturally the duty of the father, Eph. 6:4. But since the obedience of the children is given as a family obligation, it is evident that mothers also share in the religious instructions and direction of the home life. Children belong to both parents. They are the most precious gift and possession of the home, and should be thus cherished. The only heritage to be given to the coming generations is the lives of godly children, nourished in the Word and Spirit by the united labors of devoted husbands and wives.

Separation and Divorce

There are many instances of separation in marriage relations. There were such in the history of the Old Testament, but there are no examples of divorce to be cited in the New Testament. David was despised by his wife Michael who

chided him for dancing before the ark of the Lord. She was childless for her attitude toward David. David also put away the concubines to whom Absalom had gone in, II Sam. 16:21; 20:13.

Jesus suggested that the divorces granted by Moses, under which provision was made to put away a wife who did not please her husband were only a privilege granted to those who were hardhearted; it was not the law of God. Paul does not encourage the separation of husbands and wives. There were conditions among believers in his day in which separations might have occurred and would have been justifiable, but there is no evidence that any such separations actually took place. The matter of the possible cause for separation of husband and wife was brought to his attention. Should a Christian woman continue to live with an unbelieving husband, or a believing husband continue in a married state with an unbelieving wife? I Cor. 7:10-16.

The statement of Paul concerning the putting away of husbands or wives should be accepted as the standard for Christian practice regarding separation of the married state. "And unto the married I command, yet not I, but the Lord," I Cor. 7:10. As one who knew the law, a student of Gamaliel, Paul knew the causes of divorcement in his day. As a Christian he knew the mind of the Lord. Then, by the

command of the Lord, "Let not the wife depart from her husband," and, "Let not the husband put away his wife." But if the wife departs from her husband, who is unbelieving, "let her remain unmarried, or be reconciled to her husband." I Cor. 7:10, 11 do not deal with the question of differences of religious belief. That question is dealt with in the following verses. Paul has previously considered the matter of marriage; it is proper to marry and to fulfill the duties of the married state. Then he presents the conditions of those who are married, and says that the marriage relation should not be broken, either by the woman or the man. And this is the command of the Lord. But if there is a departure there shall not be a remarriage for the opportunity for reconciliation should always be available, Verse 11.

Sel. from Christian Monitor.

ALL FOR THEE

Ida M. Yoder

Fill me, Lord, with zeal for service,
Humble though my task may be,
In the field, the shop, or kitchen,
Help me work as unto Thee.
Thou alone dost know the future,
'Tis Thy will I seek to do,
As I yield myself, my talents
To Thy cause, Lord, keep me true.

IF I COULD PAINT AS ARTISTS DO

If I could paint as artists do
Who have a mighty skill,
I'd like to paint a masterpiece
And give the world a thrill.
I'd paint the picture of a girl
Like noble men admire;
A natural woman like *God* makes
Without the world's attire.

She wouldn't have a cigarette
Stuck in between her lips;
She wouldn't drink her beer nor
dope
Nor take her liquor tips.
She wouldn't be a movie star
Nor idler on the street;
She would indeed demand respect
From all whom she should meet.

Her hair you know would be full
length,
No ugly boyish bob;
She wouldn't be a powder puff,
Her lips no paint would daub.
She wouldn't be the flapper sort
With virtue thrown away;
She wouldn't be a butterfly,
A simple flirt and gay.

I'd picture her in neat apparel
With honor on her brow;
Her face would be an index
To her character somehow;
And she would show the world
around
That womanhood is grand

When lived upon the highest plane
That God for her had planned.

She'd be a lifter to the world,
A leader in the right;
She'd stand for all that's pure and
good
And all that's wrong she'd fight,
Until the world around would say:
Thank God for womankind,
Who points us to the royal way
Where gems of life we find.

Sel. by Sister Eileen Broadwater

SUNDAY SCHOOL LESSONS FOR DECEMBER 1966

PRIMARY LESSONS

- Dec. 4—A Home For Baby Jesus.
Matt. 1; Luke 1:26-38.
Dec. 11—In Bethlehem. Micah 5:
2; Luke 2:1-7.
Dec. 18—Gifts For Little Jesus.
Matt. 2:1-12.
Dec 25 — (CHRISTMAS) The
First Christmas. Luke 2:1-12.

ADULT LESSONS

- Dec. 4—And He Sought Where To
Weep. Gen. 43:1-34.
1—For what reason did Joseph
weep?
2—Does Christ yearn for the
souls of men as Joseph did for
his brother?
Dec. 11—The Reward of Iniquities.
Gen. 44:1-34.
1—What was Joseph's purpose in

treating his brethren the way he did?

2—Does it take a humble spirit before we can recognize when we are being rewarded for iniquity?

Dec. 18—God's Providential Care for His Children. Gen. 45:1-28.

1—Do we today profit from other Christian's suffering as Joseph's brethren profited by his being sold into slavery?

2—Do we give God all the credit for our position in life as Joseph did?

Dec. 25—CHRISTMAS. Matt. 1:18-25, 2:1-23.

1—Why did the three wise men ask Herod where Jesus was?

2—When we read of how Herod failed to destroy Jesus should it not cause us to realize that God knows all and sees all?

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR DECEMBER 1966

DIVINE LIGHT

Memory verse, Luke 2:32, "A light to lighten the Gentile, and the glory of thy people Israel."

Thurs. 1—John 12:23-36.

Fri. 2—John 1:4-14.

Sat. 3—Rev. 21:22-27.

Memory verse, Psal. 27:1, "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Sun. 4—1 John 1:1-10.

Mon. 5—Matt. 5:14-20.

Tues. 6—2 Cor. 6:1-14.

Wed. 7—Eph. 5:8-20.

Thurs. 8—Gen. 1:1-5.

Fri. 9—Jer. 31:35-40.

Sat. 10—Rev. 22:1-7.

Memory verse, Psal. 97:1, "Light is sown for the righteous and gladness for the upright in heart."

Sun. 11—Psal. 4:1-8.

Mon. 12—Psal. 27:1-6.

Tues. 13—Isa. 9:1-7.

Wed. 14—Isa. 45:1-9.

Thurs. 15—Isa. 60:13-22.

Fri. 16—Psal. 19:1-11.

Sat. 17—Psal. 119:105-112.

Memory verse, John 5:35, "He was a burning and shining light: and ye were willing for a season to rejoice in his light."

Sun. 18—Psal. 97:1-12.

Mon. 19—Psal. 119:129-136.

Tues. 20—Pro. 6:20-35.

Wed. 21—John 5:30-47.

Thurs. 22—Luke 2:25-40.

Fri. 23—John 3:14-20.

Sat. 24—John 8:12-23.

Memory verse, Matt. 5:14, "Ye are the light of the world. A city that is set on a hill cannot be hid."

Sun. 25—Phil. 2:1-16.

Mon. 26—Esth. 8:1-16.

Tues. 27—Pro. 16:1-17.

Wed. 28—Rom. 13:1-14.

Thurs. 29—Col. 1:1-14.

Fri. 30—Job 22:20-30.

Sat. 31—Acts 13:42-52.

BIBLE MONITOR

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No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE CAPTAIN OF OUR SALVATION

"It shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing," Isa. 10:27. If we read this chapter we find much encouragement and hope to the children of Israel, that they will be freed from the oppression of the cruel Assyrians. This hope went even to the removal and destruction of the yoke of the oppressor by the Anointed One.

An excellent and glorious rod came out of the stem of Jesse, which was David the king, a man after God's own heart. Next, although many years after, a branch grew out of the roots of this rod which were apparently dead, yet still from the Royal line of God's people. Peter declares to the Jewish people that the prophet David had said, God would raise up Christ according to the flesh, out of the fruits of his loins, Acts 2:30-32.

Alas this heir of God is only as

a weak pliable branch, but He shall destroy the bough (Israel, the high and haughty) with terror. "Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one," Isa. 10:33-34.

The meekness and obscurity of the Saviour of mankind is depicted, not as coming from the royalty of the vast kingdom of David and Solomon. Why? That kingdom was destroyed and obscured in the utter destruction of the kingdom of Israel, yet not even a stump or runt of a tree was left. This Branch had to sprout from the very roots of the weak and unknown Jesse. The kingdom of the Messiah began in a state of humiliation and rose to a highly exalted state, but not as the kingdoms of this world do. Dear reader, regardless of the low and humble beginning of the kingdom of our Lord and Saviour, the spirit of the Lord shall rest upon Him. Therefore we find His kingdom guided

by the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. What better foundation could anyone wish for, to build a kingdom upon? Am I a faithful member of that Kingdom?

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," Luke 4:18-19. Thus we find Christ beginning His preaching to call out His church. This spirit is not limited for Him or in part, but comes with full force, "For in him dwelleth all the fullness of the Godhead bodily," Col. 2:9. What more authority, power or ability could anyone desire to build a kingdom upon? "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," Matt. 11:27.

The two main purposes of the eternal Kingdom are: the glory of God and the welfare of God's children. Full understanding in the fear of the Lord is a big step in the Christian religion. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty

of man," Ecc. 12:13. He shall not judge only by what He sees, nor reprove only by what He hears, as carnal man does. In these days man has much judging to do and many decisions to make, how wonderful it would be if we could always judge righteous judgment. Things earthly, wicked or sinful are an abomination unto God and will be severely reprove as by the breath of His mouth, by His Anointed when He has set up His kingdom. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders," 2 Thess. 2:8-9. A good example of this was shown when the multitude came with swords and staves to take Him, He simply said, "I am he" and they drew back in terror.

The loins (as illustrated in our text) are the motive power of a man. Christ shall be compassed about His loins with righteousness to guide Him in setting up and building His Kingdom. How different this Kingdom will therefore be than the kingdoms of the earth, which do not evil, believe in or consider what is righteous before Almighty God. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness," Eph. 6:14. Did you ever consider what a church we

would have if "faithfulness was the girdle of the loins" of each member?

MEDITATIONS

While I was on the Lord's Work in Denmark, I read several articles written by and about Ernest Christopher Hochmann. He was affiliated with Alexander Mack in the early days of our church. He remained in Europe to shepherd the flock while Alexander Mack came to America to bring the good Word here.

I have copied many gems of thought from these articles, and while they were penned over two hundred and fifty years ago, they are based on God's Word and are food to the soul today. I give them just as I copied them, with no attempt to making a running article of them. May each reader read them with prayer and meditation.

Triune immersion baptism is Biblical teaching. No where in the Scriptures is there foundation for infant baptism. Jesus nowhere commanded it. We have no record anywhere of the apostles baptizing children. He taught and gave the example of water baptism for adults, those that know, by being immersed in the flowing stream, as Jesus in Jordan.

Once baptized into Christ, then we must resolve to remain loyal to Jesus Christ. Even though through God's Grace, we may suffer for it. Once we declare ourselves with

Christ, then Satan will seek to destroy the trust of Christ in us.

We must publicly confess one's self to God and to Christ His Son. We must resolve that come what may, abiding in Christ, He is on our side and contending for us. When we come into the Church, we must make a true and complete surrender to God and to Christ. When we come out of the bondage of slavery to Satan, the blood of Jesus Christ gives us freedom, and we are free indeed from Satan.

When we are truly ready to yield to Christ and ready to flee from Satan, and are baptized by immersion in water, we are not only baptized by water, but with fire and the Holy Spirit. Then Christ expects us to remain steadfastly loyal unto Him.

Once one has tasted of the good things of Christ, he will find little appetite for the things of this world. We owe Christ our all, our greatest and best service, because of His power of salvation.

Professed, well educated men to-day deny the need of baptism. Jesus declared it needful! To properly receive baptism and the Holy Spirit, there must first be true remorse, then repentance, then baptism. The disciples loyally followed Jesus in all His teachings.

John, in his second epistle, faithfully tells us that many deceivers are in the world. In first Peter 3:21, we see that a great flood

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cleansed the first world. So a person cleansed outwardly by water baptism and obedience to the Word, causes the inner man to be cleansed through the blood of Jesus Christ. The Holy Spirit gives testimony thereto—I John 5:8.

Baptism is the beginning of our walk in the footsteps of the Lord Jesus Christ and then to live according to His Commandments. Our Christian life must be with patience and resigned to God's Will.

In the matter of the Lovefeast, it must be partaken of, based on the love of Jesus. Based upon His sacrifice and upon the unity of the members of the Church to one another and to Christ. It must only be partaken of by those of like faith, impelled by the laws of Christ and His Church. Those that partake

must pledge and bind their lives to Christ and His Church.

Where there is no love for Jesus in the heart, or genuine love for the Brethren and the Sisters, then going to the Lovefeast is pure hypocrisy and one can only eat damnation. If such it would be said, as the Lord said in Isaiah 29:13, "This people honor me with their lips, while their hearts are far from me."

We should be so rooted in the faith of the Gospel and so convinced that if an angel came from Heaven and proclaimed something different, we would not accept it. As Christ our head, the head of the body, the head of the Church, lowered Himself into water baptism, so must we. As He proclaimed His Gospel, we must follow Him.

May the triune Godhead seal, strengthen, found and confirm His eternal truth in our hearts. Let none of God's ordinances, commandments and doctrines depart from our hearts and our church.

Bro. Paul R. Myers
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WATCHFULNESS

In these days of strife, turmoil, wickedness, and deceitfulness, every professing Christian *should* and every true Christian *is* watching. Watching for what? The Scriptures again and again tell us to watch. I believe these injunctions to watch are commandments. We know that the Word plainly says, If we love

Him we will keep His Commandments. Therefore if we do not watch, Do we love Him?

There are many things the Holy Scriptures enjoin us to watch for. I shall try to mention a few: Matt. 26:41, "Watch and pray that ye enter not into temptation. The Spirit indeed is willing, but the flesh is weak." Satan tempts us in many ways. Always in the way he knows will tempt us most, and he knows our weaknesses better than we do. One may be weak in one thing, and another in something else. The old serpent may even tell us it is not necessary to watch.

I believe we should watch, so he does not get us to believe it is not necessary to abide by the rules and regulations of the church. See what our Lord and Master has to say about this, Matt. 16:18-19; 18:17-18. We made promises to God and the Church, that must not be broken regardless of what Satan whispers into our ears. We must watch that Satan does not lead us to thinking, that we can live as the world lives and still follow Christ.

Watch that we do not have things in our homes that lead us astray, that keep us from studying our Bibles and that bring all manner of wickedness into our homes.

We should watch that we be not "wolves in sheeps clothing." However, the fact that some have been and perhaps still are, should not keep us from sheeps clothing.

Acts 20:31, Paul says, "I ceased not to warn every one night and day with tears." How many of us have even tried to do this? In I Cor. 10:12, we are warned to take heed lest we fall. If we think we are so strong we can depend on ourselves, surely we will fall. We are warned about this in Rom. 12:3. Perhaps some one may say a simple word of praise about us, or to us, and we begin to get puffed up. I believe praise is helpful to some and to others it is detrimental.

We are commanded in I Cor. 16:13, To watch, to stand fast in the faith, to conduct ourselves like men. I believe Paul meant for us to be strong in *all* things, pertaining to our Christian walk in life. We are told in Col. 4:2, To *continue* in prayer. Perhaps we have not even started praying as we should. Also to watch in the same with thanksgiving. Do we thank God enough? Do we praise Him enough? The hymn says, "Oh for a thousand tongues to sing, my great Redeemers praise," and we use the tongue we have for almost everything but praise.

The apostle Peter warns us to be sober and vigilant. I think he means for us to be watchful so that the enemy will not devour us. We are also told to watch for the coming of Christ to meet His followers in the air. We need to consider these warnings because so many prophecies are being fulfilled, so many

things are happening every day. The world is so much like Sodom and Gomorrah, that it seems as though the Lord could not endure it any longer, but will do as He did in Gen. 18:20-21. In Luke 12:37, Jesus states that those servants whom He finds watching when He comes, shall be blessed and be made "to sit down to meat and he himself would serve them."

Woe unto us if we neglect to watch for His coming and do things we should not be doing, Luke 12:45-48. Several places in His Word, He says He will come quickly. So if we are not watching it will be too late then to watch. Too late to go out and buy oil. Christ also says He will come as a thief. I feel He meant that in at least two ways. First, He will come when He is not looked for. Second, a thief always comes for valuables. When Jesus comes, He is coming for His Bride, which I believe is to Him of uncomparable value.

Time after time we are told in Holy Writ to watch and pray. If we don't pray now we will some day (in anguish). Brethren and Sisters, let us all watch and pray and so live that we may meet the Lord in the air. So that we may forever be with the Lord. Give praise to the One to whom all praise belongs.

Bro. Willard Beam

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I WILL SING THE WONDROUS STORY

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," Eph. 5:19. In my heart there rings a melody, there rings a melody of love. We are approaching the time of year when nearly everyone, young or old, rich or poor, takes a journey. We travel back in time nearly two thousand years. Some only pause briefly, others linger long enough to hear the melody.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God," Luke 2:9-11, 13. Can you hear them? Hark, the herald angels sing Glory to the New-born King, Peace on Earth and mercy mild, God and sinners reconciled.

We hear the shepherds say, Let us now go even unto Bethlehem to see this thing which is come to pass.

which the Lord has made known to us. Come, let us go with them. We come to Bethlehem and find Mary, and Joseph, and here is the Baby, lying in a manger, wrapped in swaddling clothes. See, what a dear Baby He is. He is our Baby, yours and mine. We love Him. How sweetly He smiles.

As we look at Mary, we see a look of joy, mingled with sorrow. She knows she must share Him with us, even before He was born she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." They called His name Jesus. In the temple, Simeon blesses Him, but he tells Mary that a sword shall pierce her soul also; and she ponders these things in her heart. And the child grew and waxed strong in spirit, filled with wisdom and the Grace of God was upon Him, Luke 2:40.

When Jesus was a boy, a happy boy was He.

He liked to run and play, the same as you and me.

When Jesus was a boy, a helpful boy was He,

He helped His family, the same as you and me.

Oh! try to be like Jesus, kind and helpful, too,

Making others happy, for God needs you too.

We follow along to the temple, when Jesus was twelve years old. When it was time to go, Mary and Joseph leave for home, thinking that

Jesus is with them. I wonder how often we go on our way, without Him? We will have to go back to where we left Him. If we look for Him we will find Him for He says, "And ye shall seek me, and find me, when ye shall search for me with all your heart," Jer. 29:13. After three days, they find Him in the Temple, talking with the doctors and lawyers. They were astonished at His wisdom. When Mary questioned Jesus, He said to her, "Wist ye not that I must be about my Father's business?" Jesus returned with them to Nazareth and was subject unto them.

This journey we are on has many points of interest that we must not miss. Here we are at the Jordan river. John the Baptist is teaching the people. Many are being baptized and many are asking, "Master, what shall we do?" We need to ask, too. Here Jesus is baptized and the Holy Ghost descends like a dove upon Him, and a Voice from Heaven saying, "Thou art my beloved Son: in thee I am well pleased," Luke 3:22. Now, He leaves the Jordan and is led by the Spirit into the wilderness to be tempted of the devil. This is a time of testing and we all meet it. I feel our testing lasts longer, because so many times, we do not use Scripture to fight our temptations. Jesus turned back every temptation with Scripture and we need to know what to say to be able to quench all the fiery darts

of the devil.

Here we see Jesus healing all manner of diseases, feeding the multitudes and casting out devils.

The great Physician, ever near,
The sympathizing Jesus
He speaks, the drooping heart to cheer

O, hear the Voice of Jesus.

Sweetest carol ever sung,

Jesus, blessed Jesus.

Here is Levi, a publican. Jesus says to him, "Follow me."

I will follow all the way to
Calvary,

I will walk the road that Jesus
walked for me.

I will serve Him to the end,
For He is my dearest friend,
I will travel all the way to
Calvary.

Do we mean it? So many songs, so many words: yet they have such deep meaning.

Here, now, we rest, with the multitudes, and listen to the Sermon on the Mount, the parables of the sower and the lost coin, the pearl of great price and others. We enter into the Pharisee's house with Him and here we see Mary, out of whom He cast seven devils, wash His feet with her tears and wipe them with the hairs of her head. She kisses His feet and anoints them with ointment. The Pharisee does not like this interruption, but Jesus knows his heart and tells him a story of the two debtors. One owes much, the other one little; but the creditor

cancels both debts. Jesus asks, "Which of them will love him most?" Simon answers, "He that was forgiven most," and Jesus says, "Thou hast rightly judged. To whom little is forgiven, the same loveth little."

Here we are with Jesus on Lake Galilee. We, like the apostles, are often afraid.

Master, the tempest is raging,
The billows are tossing high
The sky is o'er shadowed with
blackness,
No shelter or help is nigh.
Carest thou not that we perish?

Yes, He cares, I know He cares,
His heart is touched when we
grieve.

Though the way is dreary,
And the long night weary,
I know that Jesus cares.

Here we meet a man that tells Jesus, Lord, I will follow thee, whithersoever thou goest. We, too, feel that we want to go all the way with Jesus. We see Him heal the blind man on the way to Jericho, and we sing:

Open mine eyes that I might see,
Glimpses of truth, Thou hast for me.

Place in my hand the wonderful
key,

That will unclasp and set me free.
Jesus is on His way to Jerusalem.
It is a sad journey for He knows
what awaits Him there. We rest
with Him in Bethany with Martha

Mary and Lazarus. We hear Him tell Martha, that she is careful and troubled about many things. How like Martha we are: when but one thing is needful and Mary has chosen that better part, which shall not be taken away.

Lazarus is living proof that the resurrection will come. You remember he was sick and they tell Jesus, but when He comes to Bethany they tell Him Lazarus is dead. Martha said unto Jesus, "Lord, if thou had'st been here, my brother had not died, but I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus tells her, "Thy brother shall rise again, I am the resurrection and the life: He that believeth in me though he were dead, yet shall he live." Martha calls Mary and she comes quickly. They approach the grave and Jesus sees them weeping. Jesus wept. Behold, how He loved him. John 11:5 says, "Now, Jesus loved Martha and her sister and Lazarus." Jesus cried with a loud voice, "Lazarus, Come forth." And he came forth and was seen of all them that stood by.

He loves us too:

Jesus loves the little children,

All the children of the world,

Red and yellow, black and white,

They are precious in His sight.

Jesus loves the little children of the world. He tells us, "If ye love me keep my commandments." We hear the apostles say, "Lord, teach

us to pray." Jesus tells them, "Have faith in God. What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "And when ye stand praying, forgive, if ye have ought against any, that your Father, also which is in Heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses."

If I have wounded any soul today,

If I have caused one foot to go astray,

If I have walked in my own willful way,

Dear Lord, forgive.

We come now to the time when Jesus is entering Jerusalem. We stand with the crowd and hear them shout—Hosanna, Blessed is He that cometh in the name of the Lord. Later, we come to the upper room. Jesus is here with the apostles. Judas has left to betray Him into the hands of the enemy. The Lord's Supper, the Communion, and the Feet-Washing are over, and we hear Jesus say, "He that is great among you, let him be your servant. If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. If ye know these things happy are ye if ye do them." Jesus is sorrowing, as He looks at those He loves and He knows He must soon leave them. They sing a hymn and leave the upper room and go to the garden of Gethsemene.

Jesus takes Peter, James and John with Him and tells them to wait while He goes yonder and prays.

'Tis midnight, and on Olives' brow,

The star is dimmed that lately shown,

'Tis midnight in the garden now.

The suffering Saviour prays alone.

Yes, the apostles have fallen asleep, but we, too, sleep through much of our Lord's suffering. His agony is more than He can bear alone and God sends His angel to strengthen Him. Here comes Judas, and with him the soldiers. We stand afar off and watch this scene. The cruel treatment and the unjust trial. It is hard for us to visualize how horrible this was for Jesus.

We see His Mother, Mary at the foot of the Cross. How her soul is pierced, even as Simeon had prophesied.

Three crosses on a hill,

The center one is where,

Our Saviour died,

To make us free.

He shed His Blood on Calvary.

The cross He bore, the shame, the pain

To save our souls from Satan's chain.

For all He died upon the tree,

He shed His Blood for you and me.

At even-tide, for you, for me,

For all He died.

Justified, there He hangs!

Close your eyes and think:

Just-as-if-I-died.

Jesus paid it all, all to Him I owe,

Sin had left crimson stain,

He washed me white as snow.

Joseph and Nicodemus place Him in the tomb and we have followed all the way to Calvary. Surely, this cannot be the end; the apostles can scarcely believe that it has happened. On the third day just as Jesus had promised:

Up from the grave He arose, with a mighty triumph

O'er His foes.

He arose a victor o'er the dark domain,

And He lives forever with His saints to reign,

He arose, He arose, Hallelujah, Christ arose.

Now, there are blessed days of fellowship. The Bible says, Then opened He their understanding, that they might understand the scriptures, Luke 24:45.

And He led them out as far as Bethany, and lifted up His hands and blessed them. Then He ascended to Heaven in a cloud. He had said, I go to prepare a place for you, and if I go and prepare a place for you, I will come again.

Coming again, Coming again,

Maybe morning, maybe noon,

Maybe evening and maybe soon.

O, what a wonderful day it will be,

Jesus is coming again.

But, He also said, when He was

asked, "When shall these things be? and what shall be the sign of thy coming, and the end of the world?" "Ye shall hear of wars and rumors of wars: see that ye be not troubled: For all these things must come to pass, but the end is not yet," Matt. 24:3, 6.

So, then, we must occupy till He comes:

Ever remembering with a thankful heart that:

One day when Heaven was filled with His glory,

One day when sin was as black as could be.

Jesus came forth, to be born of a virgin.

Dwelt amongst men, my example is He.

Living He loved me, dying He saved me,

Buried He carried my sins far away.

Rising He justified, freely forever.

One day He's coming, Oh, Glorious Day.

At journey's end how could we keep from singing, "My God, how great Thou art." Even so, come, Lord Jesus. Rev. 22:20.

Sister Edyth Kline
11313 Elpomar
Waterford, Cal. 95386

While a straight line is the shortest distance between two points, a crooked path is still the quickest way to jail.

NEWS ITEMS

Your Executive Secretary of the Civilian Service Board attended the Annual Meeting of the National Service Board for Religious Objectors, October 12, 1966, held in Washington, D.C. More than 50 representatives attended from approximately 75 different groups, known as the Consultative Council.

The National Service Board for Religious Objectors is a number of religious groups who have cooperated since 1940 in maintaining an office and staff in Washington, D. C., in a liaison relationship with government and for the purpose of disseminating information to interested persons and organizations, and for counseling individual conscientious objectors.

They publish a monthly newsletter, "The Reporter for Conscience Sake." This can be had for one dollar (\$1.00) a year or will be sent free to all who are doing 1-W work, if they request it. The address is National Service Board for Religious Objectors, 550 Washington Building, 15th and New York Ave., N.W., Washington, D.C.

The "Reporter" over the past year has had a format of six basic categories.

1. News material relating to conscientious objectors with the articles originating with NSBRO staff.

2. The draft trends and monthly draft calls.

3. Legal cases—primarily reported by NSBRO Attorney Advisor, Robert B. Myers.

4. Foreign news on the conscientious objector.

5. Editorial comments from various influential people in the peace movement.

6. Personal experiences of conscientious objectors serving their alternative service.

The current classification picture as published by Selective Service shows a total of 20,302 in classes 1-0 and 1-4 combined. At least 10,000 have completed alternative service.

Brethren should keep their claim for 1-O classification within the religious sphere. Thereby, it would be obvious they are conscientious objectors. Many conscientious objectors have no religious scruples, such as the Atheists.

The study of possible new legal basis for conscientious objectors is being recommended. The Christian community should recognize that there is an obligation as well as a right to object when duly constituted authority commands what conscience condemns.

The present Draft law ends July 1, 1967. As to renewing it, suggestions range from demands to abolish it, to proposals for revamping it with enlistment incentives, voluntary service, or a lottery. General Hershey, Director of the present law, is opposed to a lottery. He

says, "present arrangement is satisfactory."

Ray S. Shank,
Executive Secretary,
Selective Service Board

WAYNESBORO, PA.

The Waynesboro congregation had their Lovefeast Oct. 9 with an all-day meeting. Visiting ministers were: Joshua Rice, Paul Hartz, John Pepper, Foster Shaffer and Howard Surbey. They all gave us good messages from God's Word. In the evening we surrounded the Lord's table to engage in the Communion service, with Bro. Foster Shaffer officiating. We feel that these services have been a great blessing to all of us. We enjoyed having those in attendance from other congregations. May God bless us all.

Sister Elizabeth Wisler, Cor.

WAUSEON, OHIO

Bro. Isaac Jarboe of Missouri came into our midst and held a two-week's Revival meeting. Bro. Jarboe preached the Word with power and did not shun to declare the Gospel. We were very glad to have Sister Jarboe with us and may the Lord richly bless them.

Five precious souls gave their heart to the Lord during these meetings and were baptized on the last Sunday. May we all pray that they will remain faithful to God's Word. At our September Council

meeting, a brother and sister were received into our congregation by the right hand of fellowship. We are grateful for this and ask you to pray for the work at this place. Come and worship with us.

Sister Leola Beck, Cor.

MAILING LIST

The Bible Monitor mailing list has been revised according to our records up to Nov. 1. Please advise your editor if any error still exists on your address. In sending any new subscriptions or new addresses, please include the Post Office zip code. We continue to urge you to notify us at least a month before, of any address changes. The majority of our subscriptions expire with the January 1st issue and we urge prompt renewal. We urge all who renew through an agent in your congregation to renew before January 1st as this makes much less work for them.

CODE NUMBERS

We find there is a misunderstanding in giving telephone numbers and addresses. Your "Area Code" is part of your telephone number and is quite different from your "Zip code" which is part of your mailing address.

LITITZ, PA.

The Northern Lancaster County congregation enjoyed another two-week's Revival meeting, with Eld. Paul Reed as evangelist. We had

good attendance throughout the meetings. He gave Spirit-filled messages which were a great blessing to all who attended. May the Lord bless the good seed that was sown, that it may take root and bring forth fruit. May the Lord be with Bro. Reed as he goes to other fields of labor.

We were pleased to have Bro. Paul Hartz with us Sunday morning, Sept. 18, and Eld. James Kegerreis on Oct. 23. We had our fall Lovefeast Oct. 16 with a good attendance. Ministers present throughout the day: Joshua Rice, James Kegerreis, Ray Shank, Howard Myers, Paul Weaver, Foster Shaffer and our Elder, David Ebling. In the evening 109 surrounded the Lord's table with Bro. Shaffer officiating. We were glad to have so many brethren and sisters from far and near at our meetings and also the Lovefeast and invite them all back again.

Susanna B. Johns, Cor.

OBITUARY

ROSALIE JANE BECK

Daughter of Harold and Rebecca (Blosser) Beck, was born August 16, 1947, at Wauseon, Ohio, and passed away Oct. 22, 1966, at Wauseon Hospital at the age of 19 years, 2 months, and 6 days. She never was able to walk from birth, and in poor health all her life. But in all her suffering, she was happy and

had a smile for everyone and loved by all who knew her. She loved singing and enjoyed reading.

At the age of 16 she felt the need of a Saviour and accepted Jesus as her personal Saviour and was baptized into the Dunkard Brethren Church. She is survived by: her parents; two sisters, Ruthann Jean and Thelma Marie, both at home; uncles, aunts, and many other relatives and friends. Her grandparents on both sides preceded her in death.

Dear parents and sisters, weep not for me as I must go and leave you here. I am only just going home to be with Jesus, where there be no sorrow, pain or suffering and will be watching and waiting for you to come.

Dear Rosalie, Oh, how we will miss you, no more on earth will see. We will not see you smile or talk or sing any more. But we know you have gone to be with Jesus, where you can sing with the angels around that Great White Throne.

Twill only be a little while on that bright and golden shore, we're hoping to meet you there in Heaven, where we'll part no more.

Services were conducted from the Central Mennonite Church, Elder Edward Johnson in charge, assisted by Elders Charles Leatherman and Melvin Roesch of the Dunkard Brethren Church, and Charles Gausche of the Central Mennonite

Church. Bro. Johnson's text was taken from II Kings 5:2-3.

The family wishes to express their thanks and appreciation for the prayers, cards and gifts given during the illness and death of Sister Rosalie.

—o— PRIDE

"God resisteth the proud, but giveth grace unto the humble," Jas. 4:6. "This know also, that in the last days perilous times shall come, for men shall be lovers of there own selves, covetous, proud . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God," 2 Tim. 3:1, 2, 4. These also resist the truth, men of corrupt minds. "His mercy is on them that fear him from generation to generation. He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree," Luke 1:50-52. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil," I Tim. 3:6.

The Lord doth hate a proud look, Prov. 6:17. "Every one that is proud in heart is an abomination to the Lord," Prov. 16:5. "An high look, and a proud heart is sin," Prov. 21:4. "But those things which proceed out of the mouth come forth from the heart; and they defile the man," Matt. 15, 18. "For there is

no respect of persons with God," Rom. 2:11. "Pride goeth before destruction and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoils with the proud," Prov. 16:18-19. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," Matt. 23:12. Let this mind be in you which was in Christ Jesus, who made himself of no reputation and took upon him the form of a servant. He humbled himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name. That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2:5-10.

It certainly makes a difference what we believe. "For many walk, of whom I have told you, often and now tell you even weeping, that they are the enemies of the cross of Christ," Phil. 3:18. Who mind earthly things and whose end is destruction. The apostle Paul said, I press toward the mark for the prize of the high calling of God in Christ Jesus. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Who hath delivered us from the power of darkness, and hath trans-

lated us into the kingdom of his dear Son," Col. 1:10, 13. In which kingdom are we? And whom are we serving?

In whom we have redemption, through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature. For by Him were all things created. Do we believe this? By Him all things consist. And He is the head of the body, the church.

Not a man-made church. That in all things He might have the pre-eminence, or superiority. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which we have heard, which was preached to every creature. This I say lest any man should beguile you with enticing words. Joying and beholding your order, the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men and not after Christ. "Buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him (Jesus) from the dead," Col. 2:12. Do we believe all this? All perish with the using, after the commandments and doctrines of men. You can or may engage in all

kinds of sports, gambling, dancing, anything that our carnal desires may wish for and then what is left for Christ? Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world are you subject to the things of the world that perish.

William N. Kinsley
Hartville, Ohio

BEAUTIFUL FRUIT

"Yes, Brother Henry, I agree. It is necessary that we have a pure Church. And it is imperative that we admonish one another, for we all are apt to make mistakes." "And it is the mistakes we cannot see in ourselves where we need help most," added elderly Brother John. "Don't matter, there's no room for sin in our lives," replied Brother Joe the perfectionist. "It is a discredit to Christ and the Church if we don't live above reproach." And all the church gave a hearty "AMEN." Being newly joined brethren from various localities, seeking a common goal, they meant to be sincere, frank, and open with one another, and to be the church Jesus desired. As time went by some of the newness, and shall we say *first love* for each other, wore off. Always though the purity of the church came first. All strove for it, for they had other churches for examples of corruption, and this must not be their lot.

They endeavored to guard their children from the inroads of fashion, worldliness and materialism. The future of the church demanded purity. But something was lacking. Though they had a common goal, friction was developing. They might have examined their influence and broadened it to advantage, putting forth a balanced emphasis of evangelism beyond their own group, instead of concentrating all on themselves and their children, but there was a greater problem. What was it? Who was to blame?

Henry noticed it, when he heard that Brother Joe told Brother Bob. "Henry just does not respect that stop sign at the crossroads when he is in a hurry. It doesn't matter that most everybody else ignores it, and that there is little reason for it being there. Henry knows better. He spoils our testimony." Although unknown to Bob, Joe had just a bit of a twang in his conscience as he remembered that his own wife did that occasionally when the car motor wasn't working properly and she was afraid it would stall. John had been noticing with grief the spreading ill-will. Criticism had come his way when Bob told Henry about some bad conduct of John's children in school. "He should have his children under better control," said Brother Bob. Then Brother Joe caught it when he was criticised for not keeping his car in better condition. Too dangerous was the re-

port. Round and round they dug at each other for they would keep the church pure. One Sunday Joe's daughter appeared in church with too short a dress, and several noticed it. "This must not be allowed," they said. Now it so happened a little sister had spoiled several of her big sister's dresses just that morning with a bottle of ink. She might have put on an old dress but had dug out one she had laid away as out grown. The report went around that Brother Joe was getting lax, that his daughter would surely go worldly.

Monday morning Joe went to the field thinking, thinking. What is wrong with us? A few words of Scripture crept into his mind. "Easy to be entreated, easy to be entreated," he said over and over until they became firmly entrenched. At dinner time as he washed his face he told his wife. "Lois, 'tis strange but a short bit of Scripture keeps running through my mind. I think it has something to do with the purity of the church and our growing difficulties of chewing at each other. Don't know where it is found though." So while he washed for dinner Lois got her Bible and found the verse in James 3:17. "Let me read it," she said. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Joe stood transfixed and Lois waited as he slowly wiped his face with the towel.

Finally Joe said, "HOW COULD WE BE SO BLIND SO LONG? That Scripture! Isn't it wonderful, just like a beautiful cluster of fruit!" Pure church sure, first and foremost but seven times refined by the wisdom from above. Wisdom that is first peaceable, second, gentle; third, easy to be entreated; fourth, full of mercy; fifth, and good fruits; sixth, without partiality; seventh, without hypocrisy. "And the fruit of righteousness is sown in peace of them that make peace." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," I Peter 1:22. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous," I Peter 3:8.

Sel. by L. A. Shumake,
Louisa, Va.

TIDINGS OF GREAT JOY

The text we are selecting for this Christmas Meditation is found in Luke 2:10 — "And the angel said unto them: Fear not: for, behold I bring you good tidings of great joy, which shall be to all people."

Our text is part of the glorious

angelic announcement of Christ's Birth to the Shepherds of Judea's Hills. It is significant that this announcement did not come to the intellectual class such as Scribes, Pharisees, Priests, and elders. These groups were not looking for the Christ. They didn't want a change of life, but were satisfied to live in their corruption and greed for more money and power, which meant more hardship and oppression for the people.

Instead this announcement came to the common, lowly and ignorant Shepherds attending sheep on Judea's Hills. The angels came to the Shepherds because this was the class that was looking for the fulfillment of Isaiah's prophecy — thus the common folk were the oppressed ones — the needy ones — the ones who recognized they needed a Saviour.

Our text is composed of two parts. The first, is the announcement of the good tidings. "I bring you good tidings of great joy." For 400 years God had no speaking prophet in Israel. God's wrath was upon His people because of their perpetual backslidings and sinfulness. When Malachi lay down his pen and closed his book — he closed the lips of God so that He refused to speak to His people.

Spiritual darkness shrouded the temple and Jerusalem — the Meca of Christianity was spiritually devoided of life. It's true that the

people worshipped and went through the form and ceremony of the sacrifice. But the smoke of their sacrifice did not clear the first Heaven — did not ascend as a sweet smelling savour to God.

The ecclesiastical group were corrupt and forever oppressed the poor and common people — who were heavily taxed — their burden was tremendous.

Then too, the mighty iron hand of Rome bore heavily upon the people as Ceasar Augustus decreed that the whole world should be taxed. This taxation caused confusion and unrest to the Jews of the whole known world as family after family left their homes to return to their birthplace for the taxation.

Do we see the picture? No wonder on this night the angels said, "I bring you good tidings of great joy." A few minutes before there was no hope — no future — only despair and a fearful anticipation of the tomorrows. But things are now different and away go the Shepherds to see the Saviour of the World. After gazing upon Him they returned glorifying and praising God. Why? Because the silence of God had been broken. He has pierced earth's spiritual night and blackness with a shaft of Light at the bottom of which, in a mound of hay in a stable's manger, lay the Son of God — God in the Flesh. No wonder the Shepherds glorified and praised God. The world's

black clouds were lifted, the Dawn of a new day had appeared.

Christ's Coming was good tidings of great joy, because He came as our Saviour to atone for our sins. Man's sin sank him deep into the quagmire of corruption and degradation. Man was hopeless, helpless, perishing, going down under the angry waves of life's sea. But hear the Angel speaking to Joseph in Matt. 1:21 — "Call His Name Jesus: for He shall save His people from their sins." And true to His Name He came to lift us out of our sin, to forgive us of our iniquity, to cleanse our hearts and to keep us pure and holy.

Then too, He came to make life worthwhile. Thousands on Christmas Day will not enjoy themselves. They will be nursing a hangover from the night before. By their sin and revelry they will make life miserable for themselves and all they contact. But Christ came to deliver man from such conditions and to make him clean so that, this Day of days as well as all days will be a time of great joy and blessing.

Also, He came to prepare us a Home with Him in Heaven. He was born in a stable — a place of cobwebs — filth and refuse. A place where rats and mice had their dwelling — amidst sleeping cattle — on hay in a manger. He was born in such a place that we might have a mansion in heaven. What a contrast! Surely this is "good tidings

of great Joy." A saviour to save us from our sins, to give us a new outlook in life, eternal life, and finally a home with Him. "Thanks be unto God for His Unspeakable Gift."

The last part of the text says this good tidings of great joy, "shall be to all people." Not only to the Jews of that day, but to the Jews of this day. Not only to the world of that day, but to the world of to-day. Not only to one race — but the good news of His Birth is to all races of the whole world.

My friend, make His coming personal. He came to this earth just because of you — to deliver you from the power of the devil. But will you come to Him? Look upon Him — then confess and repent of your sins. If you do, then His coming will not have been in vain. Come just as you are and He will gladly accept you as His Beloved.

Sel. Sister Shella Stump

NO CHRIST IN CHRISTMAS

I walked a dozen busy streets
And looked from store to store;
I saw a hundred Christmas trees
And shim'ring lights galore.
I walked a dozen busy streets,
I looked, and looked, in vain;
I found no Christ in Christmas —
No mention of His name!

CAN THIS BE CHRISTMAS?

What meaneth all this fuss and worry?

Whence go these crowds to run and
scurry?

Why all the lights — the Christ-
mas trees?

And the silly "fat man," tell me,
please!

Why, don't you know? This is the
Day when everybody should be
Gay, For this is Christmas!

So this is Christmas, do you say?
But where is Christ this Christ-
mas Day?

Has He been lost among the throng?
His voice drowned out by empty
song?

No, He's not here—you'll find Him
where

Some humble soul now kneels in
prayer;

There you'll find Christ — not
Christmas.

But see the many fickle thousands
Who gather on this Christmas Day,
Whose hearts have never yet been
opened,

Or said to Him, "Come in to stay."

In countless homes the candles
burning,

In countless hearts expectant yearn-
ing

For gifts and presents, food and
fun,

And laughter till the day is done.

But not a tear or grief or sorrow

For Him so poor He had to borrow
A crib, a colt, a boat, a bed,
Where He could lay His weary
head.

I'm sick of all this empty celebra-
tion,

Of feasting, drinking, recreation;
I'll go instead to Calvary.

And there I'll kneel with those who
know

The meaning of that manger low,
And find the CHRIST — not
Christmas.

I leap by faith across the years
To that great day when He appears
The second time, to rule and reign
To end all sorrow, death, and pain.

In endless bliss we then shall dwell
With Him who saved our souls
from hell,

And worship HIM — not Christ-
mas!

Sel. by Sister Stump.

LET'S KEEP CHRIST IN CHRISTMAS

Don't put X in Christmas

Don't take Christ away.

If we take Christ from Christmas
It'll be just another day.

Without Christ in Christmas

The word sounds short and flat.

What would you think if Christmas
Day

Turned out just like that?

But when we put Christ in Christ-
mas,

The word just seems to sing:
Of holly, tinsel, and mistletoe
And silver bells that ring.
But would you like to know
What an X really means?
They say it's an unknown factor
Something that's never been seen.
But would you call Jesus unknown
In this world in which we live?
How could you call One unknown
Who had so much love to give?
We need Christ everyday
In this world of pain and woe.
We need to take Him with us
Each and every place we go.
So if we remember, deep down in
our hearts
Just why Jesus Christ came
We won't put an X in Christmas
In place of His Holy name.

Sel. by Sister Brumbaugh.

A CHRISTMAS GIFT

Kenneth Robinson

There is a place in which to dwell
Where Thou shalt welcome be;
I seek a way that I may tell
Thee, Christ, to come to me.

Thou wast not welcome at the Inn
But here wilt Thou reside;
Come Christ to me and dwell with-
in
And evermore abide.

O Holy Child, on this Thy Day,
The gift I gladly bring

Will be a heart that owns Thy sway
And lips Thy praise to sing.

Sel. by Sister Stump.

THE THIRST OF THE EXILE

HOMESICKNESS—what a word.
It describes the unutterable thirst
in the Heart of one who longs for
the people and the place he loves.
There is a thirst which can never
be satisfied while on this earth. We
are strangers in a strange land.
We long for a "city . . . whose
builder and maker is God." The
Psalmist put it this way, "I shall
be satisfied, when I awake, with
Thy likeness," Psalm 17:15.

Surround a man with the finest
of friends and lavish upon him the
wealth of this world, still there is
a longing for something more. Man
is a bi-world creature, and never
can be satisfied with one world.
Romans 8:23 tells us, Jesus words
to us are: "and if I go and prepare
a place for you, I will come again,
and receive you unto myself; that
where I am, there ye may be also."
John 14:3.

A tent or cottage, why should I
care?

They're building a palace for me
over there!

Though exiled from home, yet still
I can sing:

All glory to God, I'm the child of
a King.

Sister Elva Zuck.

CHRISTIAN MARRIAGE

(Continued from last Issue)

Then Paul considers the relationship of the believing with the unbelieving, Verses 12-16. There should be no separation as long as it pleases them to dwell together, Verses 12,13. In the case of one persisting in separation "Let him depart." This is a different matter from that of putting away. The departing of the unbelieving companion must be voluntary; and it leaves no opportunity of remarriage to the one who is left. The obligation of each believing companion is that of saving the man or the wife, Verses 15, 16. Remarriage would make the salvation of the wife or husband impossible. They are called husband and wife, even after the departure of either from the other. Neither separation nor divorce changes the relationship which God has joined together.

It is evident that Paul has not advised the marriage of believers with unbelievers; he only counsels that they need not separate if after one becomes a believer the other is pleased to dwell with him. This is Paul's counsel to them, not the Lord's, Verse 12. It may easily be deduced from the circumstance recorded that this is not a matter of joining in marriage with the unbelieving, but of living in the marriage relations with such. Even the bearing of children is considered. And

the children of the believing and unbelieving are considered legitimate (clean) or sanctified by the love and toleration of the believing companion. The Lord does not destroy nor unsanctify a union which He has consummated. But by faith and love and patience the marriage union may be made a blessing by one who has turned to the Lord to win the companion also to that living faith.

Paul says in the case of the believing one who is left by the unbelieving, the believing is not under bondage in such a case. Because Paul continues to recognize the possibility of winning those whom he still considers husband and wife (v. 16), it is evident that he does not consider the marriage as broken by the departure of the man or woman in the case. The suggestion is that the one who is left is not bound to live with the dissatisfied companion, but may wait patiently for the possible reconciliation, which is the Christian spirit and the will of the Lord.

There are only eight or nine references to divorce in all of the Scriptures. There are other references concerning "putting away." But in none of the New Testament references is the practice of divorcement established, neither by the Lord nor by the apostles. In fact, Jesus took away the practice of divorce as permitted by Moses, and established the original law, "What therefore

God hath joined together, let not man put asunder," Matt. 19:6. "Moses because of the hardness of your hearts suffered you to put away your wives." What Moses suffered, or permitted, did not change the law of God. Such a permission, if it had become the law of God, would have annulled God's former law which made of twain one indivisible flesh, God does not deny Himself. Therefore, a permission under the law did not become the law of God.

Referring again to the Prophet Hosea, and his directions from the Lord concerning types which he should portray before the people of Israel, he was told to marry a harlot, Hos. 1:2. This woman was not previously joined to a husband. Although she left her husband to follow after her former lovers, she returned to him again, for he had known of her wanderings and needs and supplied her in distress until she returned. The prophet's second experience was that of hiring to himself, without marriage, a woman who had been previously married and was an adulteress. He did not marry her because she was to return to her husband after the many days of her hire had been fulfilled, Hos. 3:3,5. In these figures of spiritual conditions the Lord was careful not to contradict His own law regarding the sacredness of the marriage state, and did not make the remarriage of a divorced

person a thing which He sanctioned. A harlot could marry, and an adulteress could return to her husband. The husband did not divorce his harlot wife. This is as the Lord would have His union of man and wife maintained. It is a true type of the relation of the Lord to His people. The maintaining of the union of love, devotion, and fellowship of the church with Christ is the same as the maintaining of the faith of Israel with God. God did speak of a bill of divorcement concerning Israel, but the cause of the separation was the unfaithfulness of Israel and not of the breaking of His promise to those whom He called His people or His bride. The door of opportunity to return to God is always open to those who will return to Him. To Jerusalem the Lord said, "How often would I have gathered thy children . . . but ye would not!"

Sel. from Christian Monitor

"HOW HEAR YE?"

A gentleman once said to Rev. Roland Hil, "It is sixty-five years since I first heard you preach, but I well remember that you spoke to us this way: Supposing one is hearing a will read, and expects to get a legacy. Will he spend the time in criticizing the lawyer's manner of reading? *No, he will see if any thing is left him and how much. Let that be the way in which you listen to the Gospel.*" — Earnest Worker.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD WITH US

— — —

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," Matt. 1:23. It seems certain that the purpose of the gospel of Matthew is to prove to the Jews that Jesus Christ was the Messiah. This Messiah as a special messenger from God is woven throughout the Old Testament, even though this collection of prophecies had finished their prophecy over 400 years before. Without question the influence of the Holy Spirit upon the various prophets of the Old Testament is shown by the facts which they accurately foretold concerning this Messiah: the time of His coming historically and politically, the unusual facts of His birth-place which definitely identify Him, His unusual teachings, suffering, trial, death and resurrection.

The Holy Bible is a history of God laboring to call out human beings, who would serve Him in true righteousness and holiness. The shortcomings of human beings is

clearly shown, with all the special blessings from God, yet few continued faithful unto Him. God did develop many in the Old Testament to worship Him and Him only as God, but very few faithfully served Him from the heart. The prophet Malachi tells us that Christ and His followers will "offer unto the Lord an offering in righteousness," Mal. 3:3, and that is still true today of the followers of Christ.

The Jews during the years had accepted the fact that Jehovah God was the one true God, but many had drifted away from this teaching and had even worshipped heathen gods. The Jews had accepted the fact through the years that they were a peculiar people, through whom the redemptive purposes of Jehovah would be accomplished; but because of the influence of other beliefs and because events did not happen as fast as they thought, they soon forgot the promises of God and also their devotion unto Him. However no Jew would accept Christ as the Messiah unless it could be proved that He fulfilled the prophecies of the Old Testament leaders.

Matthew meets this condition by first proving that Jesus was of the lineage of the cherished forefathers, David and Abraham. Matthew repeatedly mentions Old Testament quotations and conditions given by the prophets concerning the Saviour of God's people. Many times Matthew proves by the conditions of His person, His words and His works that Jesus of Nazareth was the Messiah. Christ Himself often speaks of His kingship and of His kingdom, as prophesied in the Old Testament.

In our text Matthew refers to the unusual, in fact the impossible prophecy of Isa. 7:14 and in the preceding verses tells just how this took place. In this first book of the New Testament we are convinced that many people knew and believed the naturally impossibilities of our text, namely: Mary, Joseph, John the Baptist, Matthew, perhaps even Herod and many of the disciples and followers of Jesus, Dear reader, Do you believe them? If not, why not? Certainly you dare not say that Almighty God does not have this much ability or power. Conscientiously which do you think will bring you the most Scriptural happiness, the most joy in the supernatural truths of the New Testament, the nearest to heavens mysteries; to believe the statements of our text or not to believe them?

This word "virgin" is used fourteen times in the New Testament

and always means pure, undefiled and chaste. Concerning the conception, the Greek text literally says "in the womb shall have" which would be no problem by the power of God. The word "Emmanuel" is found only this one time in the New Testament and was taken by Matthew directly from the Hebrew word of the old Testament, Isa. 7:14.

This word Emmanuel is the key word in our text, for each one of us. Is He God with you? May we each meditate a moment what all it means to be God. Yes, in all things, seven days a week and fifty-two weeks in a year, for as long as life shall last. "God with us" is not a passing thought or a passing statement. This is a life of complete service unto our God, with Him as our master, our over-seer, our Lord and we as His servant. Actually what would be our circumstances without Him? For certain we would still be in our sins, "If Christ be not raised, your faith is vain; ye are yet in your sins," 1 Cor. 15:13. Also we would be subject to the just punishment for our sins, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:23. If we are constantly careful to be His servant, in each precept and example which He left us, through the words of His apostles, then He will be with us. "For he hath said, I will never leave thee, nor forsake thee," Heb. 13:5.

FAITH ONLY

(Continued)

As I have said, faith only is advocated by those who do not believe in the necessity of baptism. I have before me an article on the subject and I will quote from it, an example that is given by the author. "A young man, overwhelmed with conviction rushed into a pastor's study, and asked, What must I do to be saved? The pastor answered, young man, you're too late. What, I'm too late to be saved? asked the youth. No, said the wise pastor, you're not too late to be saved, you're too late to do anything to be saved. We can reach out by faith and appropriate this finished work.

Why didn't he tell the young man what Peter told the multitude on the day of Pentecost? Acts 2:37, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, WHAT SHALL WE DO? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Our salvation is promised upon our faith, repentance and baptism, and not by faith only.

If salvation is by faith only, then it is without love, without obedience without repentance. Paul said that if he had all faith, but had not love

he was nothing; and even though he gave all his goods to feed the poor, and gave his body to be burned, but had not love it profited him nothing, I Cor. 13:1-3; Jesus said that a person must repent or perish, Luke 13:5; he also said that confession is essential, Matt. 10:32. Obedience to all that Christ commands is essential, Heb. 5:8, 9).

Back of the plan of salvation, is the divine side, or God's love, John 3:16. God's grace, Eph. 2:8. After the fall, it was God who planned man's redemption and that he should be saved in Christ, Eph. 1:4. Therefore a man must be in Christ to be saved. And we are baptized into Christ, Gal. 3:27.

Jesus saves, Matt. 1:21, it was Jesus that came to earth, lived in the flesh, condemned sin in the flesh, lived a perfect life, suffered, bled and died that man might be saved. Thus, it is through the blood and sacrifice of Christ that man is saved. We are also saved by His life, Rom. 5:10. He ever lives to make intercession for those who draw near to God through Him, Heb. 7:25. We serve a now living Christ who died and rose again, and is alive for evermore, Rev. 1:18.

God designed the plan of redemption, Jesus executed it, and the Holy Ghost revealed and confirmed it, I Cor. 2:10-12, Mark 16:20. Today the Spirit works through the Spirit-inspired and Spirit-filled Word. Hence the Spirit has a part

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in every conversion, but doesn't work apart from the word, Eph. 6: 17. As far as God's side is concerned, all things are now ready. But God does not save a man against his will, or man accepting the plan of salvation, through obedience, does not eliminate the grace of God.

Peter after he finished his sermon on the day of Pentecost, said unto the multitude, "Save yourselves from this untoward generation," Acts 2:40. It is evident then that man has something to do with his salvation. But in what sense can man save himself? Peter had just commanded this convicted audience to repent and be baptized for the remission of sins. So we read on in v. 41 thus: "Then they that gladly received his word were baptized:

and the same day there were added unto them about three thousand souls."

Salvation is by grace through faith, Eph. 2:8. And this faith must work by love, Gal. 5:6. After God, Christ, the Spirit, and the apostles had done their part, there was still something to be done on the part of man. Man must hear, believe, repent, confess, and be baptized in order to be forgiven of his past sins, God doesn't forgive man before repentance anymore than does he forgive before baptism. The Lord requires that faith be tested by obedience to him in baptism. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16: 16.

Jesus saves only the obedient, "Though he were a son, yet learned he obedience by the things, that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him," Heb. 5:8-9. Obedience does not eliminate grace, it is an expression of faith, and also of love. Jesus does not promise to save by faith only, neither does save by baptism only. Both are necessary to obey Christ, hence both are essential to salvation.

Let us examine faith only as recorded in the Bible: "Thou believest there is one God; thou doest well; the devils also believe and tremble. But will thou know, O vain

man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: see then how that by works a man is justified, **AND NOT BY FAITH ONLY,**" James 2: 19-24. This passage proves that the doctrine of salvation by faith only is false. Luther could not harmonize his false doctrine with it, so he just said that it ought not to be in the Bible—that it was not inspired. He held this position until a short time before his death.

James says, "By works a man is justified." He does not have reference to the works of the law of Moses, "Because by the works of the law shall no flesh be justified," Gal. 2:16. James sites Abraham as an example and Abraham lived and died before the law of Moses was ever given. Neither does James mean works of human merit, since no one is good enough to merit salvation. Some try to evade the force of this passage by saying that it is written to Christians. But can a Christian merit salvation? After we have done all, we still miss the mark of sinless perfection and will have to be saved by the mercy and grace of God. Certainly James does

not mean the works that men devise, and the commands they give, such as burning of incense, sprinkling babies, instrumental music, counting beads, etc. These are not the doctrine of Christ. The works of man cannot save. No one can merit salvation. The works of the law of Moses cannot save. Therefore James means that man is justified by works of obedience to what the Lord commands. God commanded Abraham to offer Isaac. His doing so was a work. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" So Abraham was justified by a work of righteousness.

James definitely declares "that by works a man is justified, and not by faith only." And Paul says: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Do Paul and James contradict each other? Certainly not, because the Bible is a book of harmony. Then they must have in mind different works. Neither the works of the Mosaic law, nor the work of men can save. We are saved by grace through faith. It is only an obedient faith that pleases God, Gal. 5:6. Faith expressed in obedience to a divine command, is still faith. James has in mind works of obedience to the commands of Christ that pertain to the gospel. Faith without works is dead. This is true concerning

faith either before or after conversion.

Faith is a work of God, John 6:29. God commands it. Therefore Paul did not have this in mind when he said, "not of works." Repentance is a command of God, therefore it is a work of God, Confession is also a command of the Lord, and therefore is a work of God. Man is active in believing, the mind must be exercised, and Jesus says it is a work. Man is also active in repentance and baptism and they are a divine command. Therefore they are not a work of man. Furthermore, a person is passive in baptism; he submits and is baptized by another. Paul did not mean not of baptism when he said, "not of works." Baptism is not a work of the law of Moses, neither is it a work of man, for man did not devise it. Jesus says, "He that believeth and is baptized shall be saved."

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him," Act. 10:34-35. David said, "Let my tongue sing of thy word; for all thy commandments are righteousness," Psa. 119:172. Man must work righteousness to be accepted of God, must obey his commandments, which are the works of righteousness. Peter con-

tinued and commanded Cornelius to be baptized.

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A SMALL LAD'S GIFT

JOHN 6:9

When Stephen opened his eyes, dawn had already painted long, rosy fingers across the sky. He sat up with a jerk. This was the day! The day the Master was coming. Yesterday, Uncle Eli had stopped on his way home from his fishing boats to tell them that two fishermen, from Capernaum, had told him strange tales, of a man of Nazareth, who had performed untold miracles of healing, who taught with authority and spake as never man spoke before.

Today, He was to pass through this part of the country. Large multitudes were following. If Stephen were to get a glimpse of the Master, he must hurry to join the crowd. Who knew, perhaps, He might even get close enough to hear Him speak?

His thoughts raced excitedly as he hurriedly dressed. Careful, so he would not wake his sleeping brothers, he crept down to the kitchen where his mother was kneading bread for her large family of twelve children. She wiped her floury hands on a towel and smiled at a greeting, How is it you are up so

early, son. I want to hear this Master of miracles and healing, that Uncle Eli told us about last night.

If you go, you must take a lunch along for it will be a long trek for you. How I wish I could go with you, son! I too, desire to hear this teacher, we have heard so much about, but I must wash today and later Susan is bringing her little crippled lass for me to watch, while she sews for the family of Zebedee, over on the lake. Listen carefully and tell me all you can of this great man. I am glad that you are interested in this preacher of God. We have heard so little of God in these dark times. He seems so far from us. The cold, sneering, scribes and Pharisees, who are such hypocrites, do not reach the hearts of men—but go, I have detained you long enough.

Thrusting the lunch his mother gave him into his tunic pocket, he hastened down the path to the market place, pondering the words his mother had just said. Of course, he went every Sabbath day to the synagogue to hear the scribes, who in their long, rich, embroidered robes, fringed with blue, read in their slow, monotonous, cold tones, stories of the patriarchs of old. He felt in awe of their haughty expression and their proud bearing as they gave long oratorical prayers on the street corners and in the synagogue. Somehow, their words had little meaning to him. It was the same

stories told to him by his mother, but it was only when her kind, clear voice told him these stories, that they seemed to live and stir his being. Many times he and his brothers had played out these rich Bible stories of old. Often he was the brave shepherd boy, David, with his sling shot, or again the stern leader Moses, who led his people through the Red Sea on dry ground, escaping from Pharaoh and his mighty army of chariots. Again, he was Sampson, who slew numerous Philistines, with a jawbone of an ass.

As he passed the market place, a few women were drawing water from the wells. Others with donkeys, laden with wares, were arranging bright rugs and tapestries in rich hues of red and purple. The stir and bustle of the market place left behind, he hurried on, joining a few other travelers, also on their way. Snatches of the following conversation reached his ears.

Where does he get this strange power? Could he be the promised Messiah? Was he not born in Nazareth, son of Joseph the carpenter? What school of learning did he attend, to attain this fluency and eloquency of speech? Strange stories of friends and loved ones, ill or afflicted, that were now healed and leading normal lives, fell on his ears.

A little ways on, a cloud of dust rose as a mist. Off to the side, groups of men, women and children were sitting down on the soft green

grass, their bright colored tunics and robes making a colorful picture, like a patchwork quilt of many colors. All eyes seemed turned toward a strange man dressed in a white robe, who sat on a stone, a little elevated above the crowd.

Stephen wended his way between the groups of people till he was near enough to catch a glimpse of the stranger's face. It was a strange face, not handsome, but with a compelling gaze that drew all men's eyes to him. His voice was full, sweet, and clear as a bell, yet seemed to reach to the farthest person.

He spoke of his mission in the world, explaining that he came to do His Father's will. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord," Luke 4:18-19. He spoke of the simple life. Of the golden rule, of death and resurrection to life eternal. On and on flowed these words of truth and wisdom.

It was past noon, yet no one seemed to think of lunch. What would his mother think if he brought his lunch home untouched? He laid his lunch out across his knees. How could he eat, when there were so many other hungry people beside

him? Just then the Master's voice paused as He looked with compassion upon the multitude. His eyes seemed to rest for a brief second on Stephen. Was it Stephen's imagination, that the Master would notice him—just a lad—out of the vast crowd of five thousand people? Yet, for a second that true and tender glance stirred his heart greatly. He waited, for he knew not what.

Philip, one of his disciples, drew near and seemed to converse with Him. Another of His disciples, who sat near Stephen, said to another, The Master is concerned about feeding this vast multitude. The day is beginning to wane, yet no one has eaten since early dawn. Stephen knew now what he would do. Quickly he told Andrew, Sir, I have five loaves and two fishes, that I would gladly share with the Master! Andrew shook his head doubtfully, but took the lunch to his Master.

A smile seemed to soften the stern face of the Master. He laid His hands on the lunch, then raised His face toward Heaven. He blessed it and Lo! There were many loaves and many fishes, so that all that great number of people there, were fed and had plenty. In fact, there were twelve baskets of fragments, which remained over and above what was eaten. Many said. This is of a truth that prophet that should come into the world.

Stephen, with eyes wide with wonder, marvelled in his heart how so much could come from so little; that he had given. Slowly, he arose to his feet, shaking the sand from his sandals. He wanted one more look at this great teacher and prophet of God, but He was nowhere to be seen. Already He was gone to tell other people the wonderful story of God's love to His people, in giving His only begotten Son into the world so that all men might believe and be saved.

Eagerly he turned his steps homeward. How gladly he would tell his mother the day's events. He would tell her the gladness he felt in sharing his own lunch, that she had made for him, with this man of God. It was only a small gift, yet how many were blessed because of it. The blessing of giving. He pondered these words in his heart. He had given what he had and was happy.

Maxine Surbey

West Milton, Ohio 45383

NEWS ITEMS

FEB. 1st ISSUE

Any changes in the Standing Information, which is printed in the February 1 issue, should be sent to the editor at once. This includes set Lovefeast dates, Ministerial List, Location of Church Houses and Deacon's List.

BETHEL, PA.

The Bethel congregation was privileged to hold a two-week's Revival this fall. Bro. Edward Johnson of Wauseon, Ohio, was the evangelist. Bro. Johnson brought us Spirit-filled messages. We were made to rejoice when one young Sister gave her heart to the Lord and another Sister came to us from another faith. We were happy to have Sister Johnson with us during these two weeks. May the Lord richly bless Bro. Johnson as he goes into other fields of labor.

On October 30 we held our fall Lovefeast. We were blessed with a nice day and a good crowd. Visiting ministers throughout the day were: W. S. Reed of Dallas Center, Ia., George Replogle of Eldorado, O., Ben Kleplinger of Englewood, O., Jake Ness of Shrewsbury, La-verne Keeney, Allen Eberly and Adam Fahnestock of Lititz, Pa., and Foster Shaffer of Mt. Dale, Md. One hundred thirty were seated around the tables in the evening, with Bro. W. S. Reed officiating. We want to thank everyone for coming and worshipping with us and invite all back again.

Sister Darlene Longenecker, Cor.

ERRAND BOY—EXILED— BECOMES GOVERNOR

It is a dreary yet a comforting and thrilling story, for someone who has through their life met with

oppositions along the way. It is always something worthwhile to ponder and learn the wonderful ways in which God sometimes mysteriously moves, to bring about His wise designs for life.

Joseph was the son of Jacob, in his older years, by Rachel his beloved wife. Joseph was now a lad of seventeen years old, greatly loved by his father and highly entrusted as his messenger bearer, to bring home word of how things were with the flocks.

As an expression of fatherly love, a coat of many colors was given to Joseph, which seemed to arouse hatred among the older brothers. Still making this matter worse, God was speaking to Joseph and showing him by his dreams what he would attain to in life.

These dreams seemed to indicate, and eventually God brought it to pass, that Joseph was to rule over them. Jacob rebuked him but the brothers envied him the more about it. Time afforded Jacob and occasion to send Joseph on one of these missions to the brothers at Shechem and bring report of the flocks. Somehow during this time the flocks were moved 20 miles to Dothan, where Joseph found them feeding the flocks. As Joseph was drawing near, with their hatred they began to lay plans to do away with this despised dreamer. However, Reuben, Israel's eldest son took exception to such drastic ac-

tion, making efforts to have them strip Joseph of his coat, cast him into a pit, afterward hoping to lift him out and return him unharmed to his father. However, Judah, in Reubens absence, overruled by suggesting selling Joseph for twenty glittering pieces of silver, to which the others consented. As they sat down to eat, there appeared a band of Ishmaelites, to whom they sold Joseph.

To conceal this terrible deed, these enraged brothers took the coat of many colors and after dipping it into the blood of a kid, presented it with their own story to their aged father, making it appear that some wild beast had devoured his beloved son. Not knowing any better they deceived Jacob and put him to grief for between 15 and 20 years. Meanwhile the Midianite merchantmen carried Joseph into Egypt where they sold him as a slave to Potiphar, a captain of Pharaoh's guard. Jacob mourned for Joseph a long time and refused to be comforted by his sons and daughters. However, Joseph knew the Lord and God is always with his children, even in the darkest hours and the most trying times.

Since Joseph loved God, God shewed Joseph favor with Potiphar, causing the place to be blessed because of Joseph. Potiphar entrusted his whole household unto Joseph and by his orders everything moved along. Satan, our great enemy in life, is never idle but is out to spoil

the Saint's efforts and prove God's servants out. Potiphar's wife allowed herself to become an instrument of Satan, took to lusting after Joseph and repeatedly tried to induce him to commit with her that awful sin of adultery.

While today our modernists scoff at and make light of this: nevertheless God's law is against sin and in judgment will testify against and indict all who fail to repent of it. Thanks be to God who giveth the victory over these temptations, Joseph so loved God, that by God's grace he withstood the fiery trial and refused to indulge with her in it. Here is a very precious Scripture for anyone who meets with such trials in life and it is found in Genesis 39:9, "There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God?"

With all of Joseph's steadfast resistance to this evil attack upon his body, this wicked woman so determined in her effort, even tried to force her desires upon him. Finding no other way out, she framed a lie against Joseph, causing Potiphar's wrath to stir, thereby thrusting Joseph innocent into prison. Joseph's firm stand for and upholding of the truth eventually landed him in prison but all they who uphold the truth by their life are upheld by the truth while in prison.

The keeper of the prison found a delight in Joseph and again all things were entrusted to his care and keeping, with the Lord giving him a prosperous rule there. Even the other prisoners expressed confidence in Joseph and looked to him for counsel from time to time.

Two of Pharaoh's staff (the chief butler and the chief baker) were put in prison with Joseph to await trial for some error brought against them. While there, each had a dream in the night troubling them and giving them a sad countenance, which was readily noticed by Joseph in the morning. Inquiring as to their sadness, their dreams were found to reveal each one his future position with the king, which by God's help was revealed exactly: restoring the chief butler but the chief baker in 3 days was hanged. The chief butler somehow left his forgetter work and never made mention of Joseph to Pharaoh, as he had promised.

After spending two more years in prison, Pharaoh himself one night was preplexed by two dreams, which none of his wise men or magicians could give him any light about. Now the chief butler's memory reacted and he now told Pharaoh how the young Hebrew exactly foretold his state of affairs with the king. Upon hearing this, Pharaoh at once sent for Joseph, who upon arriving and hearing the dreams, told the king that God would reveal the dream in

peace. Joseph, even though in a strange land, among a strange people, it must be noted was not in the least ashamed of his Hebrew identity and openly testified of God as his helper in life.

Pharaoh's double dream was something established by God, making known an event, that was about to take place in the land. First there would be seven years of enormous crops in the land, which at once would be followed by seven years of neither earing nor harvest. The prisoner's solemn but wise exhortation to the king on this serious matter was to put some worthy overseer to the post of taking up the one-fifth part of the crops, during the plenteous years and storing it in storehouses against the famine.

God is a great and wonderful provider for His creation, if only man could be still and consider a little. The time of plenty is to provide for the time of shortage and the time of shortage uses the surplus grown in the season of plenty; so all that is needed is to apply wisdom to the situation. The suggestion met with an approval in the mind of Pharaoh declaring inasmuch as God had given Joseph this marvelous understanding, there could be none better fitted to handle the situation effectively. Joseph, now at the age of thirty, was given the reins of authority in Egypt, his word becoming law and only on the throne would anyone be greater. So

abundantly did the land produce in the years of plenty, that corn was gathered as the sand of the sea and stored away in the storehouses, even they left off numbering it. Following the plenty came the seven years of famine, when the storehouses were opened to relieve the suffering.

After two years, the famine became sore back in Joseph's native land of Canaan and Jacob hearing that substance could be obtained in Egypt, dispatched the ten brothers to go and get corn, yet failing to trust to send Benjamin along. While the ten brothers at the time did not realize it, there they found Joseph that hated dreamer, in the seat of authority, who discerned them almost at first glimpse. Asking them some very searching questions, trying to get them to catch on and yet seemingly to no avail, finally sending all home except Simeon, leaving them meanwhile to think a little seriously over things but demanding that Benjamin come along the next time. During the investigation the brothers' conscience smote them and they recalled how ill they had treated Joseph. One thing is sure in life for one and all of us: we cannot escape our sins catching up with us sooner or later.

Again with need for more food, father ordered the sons to return but they delayed until Jacob consented to let Benjamin go along, giving some gifts to try to ease off matters a little. Jacob, who knew

the Lord, made a request that they might find favor before the man (Joseph), for as yet he did not know that his lost son was now ruler over Egypt. Joseph's eyes beheld Benjamin, his brother, for the first time in many years and after some discussion pro and con, Joseph's bowels yearned and he could no longer refrain himself, but went aside and wept so that it was heard over the house. At length through their ignorance and in grief, he mentioned the tragic scene of years before to introduce himself to them. It was a glorious re-union after all, when these brothers met and learned to know each other again.

At once he comforted them by stating: It was God who sent me here to preserve life and now your eyes see I am Joseph, but be not grieved. We here see Joseph, even though in this strange land, did not hesitate to practice some of the Christian principles that our modern day and age often scoff at and discard as not needed. Why do we not have more love for and concern of one another's welfare?

Upon sending them back to Canaan, he sent wagons along to bring all Israel down into Egypt under his care and love, with the approval of Pharaoh the king. Jacob, so often the victim of these boy's deception, refused to accept their words until the Egyptian wagons appeared on the scene, when his spirit revived and for joy declared: Of a truth

Joseph is yet alive, I will go down and see him. Happy were the moments when Jacob arrived in Egypt and there once again, with great joy, was re-united with his beloved son Joseph; with the dreams fulfilled by Joseph being exalted to ruler over them all.

Life consists of some very fiery trials sometimes as we sojourn here below, but they are only for our spiritual benefit, making us fit vessels for God's power and better qualified to rule and reign over greater things.

As we read this beautiful story, it might be stated that this lad went through the flint mill of life; but it must also be noted that he, by God's help, came out whole and a better man for God and man.

John B. Shank

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MACEDONIA

Good understanding giveth favor, Prov. 13:15 and Among the righteous there is favor, Prov. 14:9. Our Christian aim is to understand God's instructions, that we may gain His approval. One of His first instructions to us is, "Learn of Me." The most sacred place to do that is in His church. At South Fulton we assembled to learn more about these sacred instructions on March 27. Bro. and Sister George Replogle came to help us learn more

about how we can be righteous and grow in favor with God. Share with us this lesson on growing in favor with our dear Redeemer.

Quote: In generations past, from Adam to our time, we see the same condition. A need for man to get back into favor with God. Adam was in favor with God until he disobeyed.

Isa. 59:1-4, 16, "Behold, the Lords hand is not shortened that it cannot save."

Behold means to give regard to or close attention.

The Lords hand is not shortened today, or His ear heavy, that it cannot hear us, is it?

I think the ear of God is open today just as it was in the time of Adam or Isaiah. God wants His arm, ear and power to be the same to you and me. To save us FROM our Sins, not IN our Sins.

Some people think His arm is shortened. Why doesn't God hear people today? Why do people not obey and respect Him? The answer — "But your iniquities have separated you and your God," verse 2. We find conditions today are the same or perhaps more widespread than in Isaiah's time. Lies, mischief, injustice, murder, etc. Can you not see the same condition of the human family today as in Adam's and Isaiah's time? In that day God took pity and looked around and could find none to intercede, verse 16. So God sent His

own son to be intercessor to redeem man to God.

We are told in the scriptures that when we become Christians old things are passed away and we are a new creature. Today the theory is that it makes no difference whether we obey the Ten Commandments or not. So modern man lives according to the way he wants to live. In this twentieth century it is a very serious way to be living. In spite of God's instructions man does not obey.

We should ask ourselves, "Are we religiously and respectfully on the road to hell?"

Considering world conditions, do we think God will send another son to redeem man, when He told us He has already sent His only begotten son?

If we want salvation we will believe what He already has told us. There is no other son to come. God has spoken and He says, Heaven and earth shall pass, but my word shall not pass away.

Many people say they belong to the Lord and are on their way to Heaven. It is impossible to live a heavenly life without Christ. He is the only way to salvation. Can you and I cast aside the word of God and still claim we are the Lords? When the children of Israel were out of favor with God in the desert, God sent serpents and many persons were bitten and died. I presume such consequences, more

or less, brought them to their senses. Some went to Moses and asked him to beseech God to have the serpents removed. Numbers 21:7-9, Moses prayed for the people and God directed Moses to "make a fiery serpent and set it upon a pole: and it shall come to pass that every-one that is bitten, when he looketh upon it shall live."

Christ was lifted up so that men can come to Him. There is no other remedy. Just as those that looked upon the fiery serpent were healed, we look upon Christ; By, Through and In Him to healing salvation. No man can give a plan of salvation. There are two religions in the world. They are always in opposition—the True religion and the False religion. The false religion has teachers who tell us we can have salvation without obedience to the commandments. They believe in the heart and mind of man. The True religion teaches a man, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The definition of pure religion is found in James 1:27. The True religion teaches us to, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When we come to the conclusion of reasonable service we look to God for our instruction.

"This is my beloved son, Hear Ye Him" who did He mean? He meant the ONE who was coming

up out of the water, who had just been baptized. Another time God showed approval of His Son on Mount Olivet. Jesus blessed the disciples who were with Him. Then a cloud received Him out of their sight. Two men in white apparel said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come again in like manner as ye have seen Him go into Heaven," Acts 1:11.

When He comes again those in graves shall come forth first. Those in physical bodies, like you and me, who believe in the only Begotten Son shall be caught up in the air with Him, I Thes. 4:16-17.

Do you have that longing to meet Jesus coming? It can happen any-time whether you and I are ready or not. He is going to be on time. He will not postpone it one minute for us to get ready, either. He has given us ample time and instructions to take hold of that preparation.

He that believeth on me shall never hunger and never thirst, John 6:35. You remember the manna in the wilderness. Those people who ate it are now dead. Today we have a new manna or bread of life. It is spiritual and life-giving as opposed to the temporary food the children of Israel ate in the desert. Jesus says in John 6:54, "Whoso eateth my flesh and drinketh my blood, hath eternal life." It went against

the carnal grain in those days just as it does today. We don't want to humble ourselves and accept this new life. Some turned back and followed Him no more. Jesus asked the twelve, "will ye also go away?" Peter said, "to whom can we go? Thou hast the way of life." It is the same today. Are we going to **turn** back? He is the only nourishment we have. The Bible says the devil was a liar from the beginning which leaves no other source but Jesus for truth.

In John 17 Jesus prayed to be restored to His first Glory, that He had with God before the world was.

In Acts 7:54-60 we have the account of Stephens death. While he was being stoned he looked into Heaven and saw the glory of God and saw Jesus standing on the right hand of God. This is a wonderful evidence to man that Jesus had been restored to that state He knew before He came to earth. If anything isn't in harmony with the Bible it is not true. Jesus manifested that in Gethsemane before He had to give up His life. He asked "if possible," for another source, that sin might be atoned another way. Yet, he said, "not my will but Thine." Jesus found there was no other way to redeem man, but through crucifixion. Just so we have no other source but through Jesus to get salvation.

There are names today that people regard higher than the name of

Jesus. But there is going to be a separation: on the right hand the sheep, the righteous; on the left the goats, the unrighteous. Matt 7:22 tells us, "many will say to me in that day, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works?" These will be the professing people. Works without faith is dead. So is faith without works is dead. These professing people thought works would give them heaven. They had not believed in Jesus, consecrated Him or took Him at His word. Those on the left will be cast into outer darkness.

Today the world lives under the theory that God's too merciful and kind to cast anyone into hell. If anyone is cast into hell it is because we did what we wanted to instead of obeying the only begotten Son that in believing we should not perish. We won't perish if we believe in Him.

God has no other son to send later. He made provision for all things for our advantage, for a full salvation. It is up to you and me. Man feels he must have justice if a fellowman breaks a contract with him. God does the same. If we break our contract, is God wrong when He brings us to justice?

I think of the words spoken on the Cross, Why hast thou forsaken me? I have heard people say Jesus was only pretending pain

to win the sympathy of the people. That statement seems the height of mockery. I believe when darkness came in the third to the sixth hour, God wanted observers to know His only Son was suffering AGONY for the sins of ALL the world! We can receive blessed salvation if we give up everything that Satan has made us believe are so important to our carnal life. Whosoever believeth in Him will not perish, John 3:15.

Sister Elta K. Blythe
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Macomb, Illinois.

A CHRISTMAS PASTORAL

The shepherds were keeping their
watch by night

In the fields where their flocks
abiding;

And soft on the fleece of the lambs
fell the light

Of a new risen star, from deserts
afar,

The wise ones to Bethlehem guiding.

What startles the watchers? A rus-
tle of wings,

And a radiant figure above them.
The lambs are afraid; and the white
wooly things

With tremendous bleat; nestle
close to the feet

Of the faithful shepherds who love
them.

"Fear not!" comes the message,
exultant and strong,

"Good tidings of joy I am bring-
ing!"

And, low! with the song of a hea-
venly throng,

"Peace on earth! For this morn,
a Saviour is born,"

The hillsides of Judah are ringing.

The bright ones are gone; over
thicket and stone

The starlight of Christmas is
falling;

But the lambs without even an angel
alone;

In the great silent night, with
sudden afright,

For their lost shepherds vainly are
calling.

They knew not a tenderer Shep-
herd was near

His flocks to deliver from danger,
And comfort all desolate lambs in
their fear—

For peacefully lay, on that first
Christmas day

Lord Christ, in a Bethlehem
manger.

—Sel. by Treva Brumbaugh.

THANKFULNESS

Let's forget the things we haven't
got,

And appreciate the more,

The blessings we enjoy each day
In ever greater store.

The most of them we didn't earn,
But someone did for sure,

And other hands have toiled, and
left

Their bounty at our door.

So may we nevermore forget
God's providence and care,
And the fruits of love and sacrifice
It is our lot to share.

By B. L. Bruce.

I'VE GIVEN MY LIFE TO THEE

I've given my life to Thee, dear
Lord,

To use where Thou hast planned,
Whether it be at home, dear Lord,
Or in a distant land.

So let me place my hand in Thine,
And may I know Thy will.

My heart will follow Thy leading,
Lord,

Thy purpose to fulfill.

The way may be marked with pain,
dear Lord;

But Thou endurest the cross,
Honor and wealth of the world,
dear Lord,

Oh, may I count but loss.

To have Thy love is all I ask,

Thy will, to be mine own.

And though to ends of the earth I
go,

I will not go alone.

There are souls today in heathen
lands,

Who have no gospel light;

Millions of souls for whom Christ
died,

Lost, in eternal night.

The Saviour calls, 'tis His com-
mand,

I hasten to obey,

To give my life in His control

And on the altar lay.

Sel. by Sister Joyce Blocker.

THREE REASONS WHY JESUS CAME

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," John 1:18. "For the Son of man is come to seek and to save that which was lost," Luke 19:10. "Glory to God in the highest, and on earth peace, good will toward men," Luke 2:14.

It is disappointing that after nearly 2000 years of light and Gospel testimony the true spirit of Christ has been so excluded from our Christmas celebrations. The spirit of commercialism and secularism has so gradually overtaken us that the true purpose of Christ's advent into the world has been lost sight of. To "keep" Christmas while rejecting the Saviour, whose birth we celebrate, is the height of inconsistency and folly. It is dishonoring to God to say the least. Not long ago a professor of psychology in one of our great universities gave a word-suggestion test to his class of forty students. He instructed them to write the word "Christmas," and all his class did so. "Now," said the

professor, "write after the word 'Christmas' the first thought that flashes through your mind regarding the day." When the papers were turned in such answers were given as "tree," "holly," "mistletoe," "presents," "turkey," "holiday," "carols," and "Santa Claus," but not one had written, "the birthday of Jesus."

God had a definite purpose in sending His Son into the world. He "so loved" that "he gave." Jesus in co-operation with the Father had a threefold reason in view when He left the shining courts in glory and came into this evil sin-cursed world.

Jesus Came to Reveal God to Men

Men need to know God to love Him. Men need to know God in order to serve Him. They must know God if they would live holy lives. Yet God is not found by human searching. "Canst thou by searching find out God?" Neither can worldly wisdom comprehend Him, I Cor. 1:21. It is contrary to the spirit of natural man to receive the things of God nor even know them, I Cor. 2:14. God must reveal Himself to man in order to be known or received. His best medium of revelation was through the person of His Son, Jesus Christ, whose birth we celebrate at this happy season of the year. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," John 1:18. The literal ren-

dering for this would be, "He hath led Him forth into full revelation."

When Jesus told Philip that those who have seen Him have seen the Father, He was not only satisfying the longing heart of one who earnestly desired a full revelation of God, but He was pointing the disciples with their troubled hearts to the one who dwelt in the Father and the Father in Him. He was presenting Himself as one who was the only way of access to the Father in glory. Jesus becoming flesh and dwelling among God's people was the best possible way of revealing the full grace and truth of God's glory. By becoming man He was able to meet man and supply the greatest need and craving of his soul. Two men were walking on the border of a town. A farmer had thrown a sheaf of grain by the wayside. Numerous sparrows were on the sheaf eating grain. At the approach of one of the men the birds took to the air. "How," he exclaimed, "might one get next to these sparrows?" "By being a sparrow yourself," replied the other gentleman. Just so Jesus became man that He might win men to God.

Jesus Came to Seek and to Save the Lost

Jesus' own declaration was that He came to seek and to save that which was lost, Luke 19:10. Lost men like Zacchaeus who, before meeting Jesus, thought only of material gain; lost men like Nicodem-

us who was held high in the estimation of the people; lost men like the paralytic who was borne of four and received forgiveness of his defiling sins and healing for his paralyzed body. Jesus came to seek and to save lost women like Mary Magdalene, out of whom He had cast seven devils; lost women like the one who was brought to Jesus by the scribes and Pharisees when she was taken in adultery; yes, even lost women like His own mother who at first didn't fully comprehend the ministry and mission of her Son, but said, "My spirit hath rejoiced in God my Saviour." Jesus came to seek and to save lost youth like the prodigal son who through discontent and self-will lost all that was good and worth while; lost youth like the rich young ruler who came running to Jesus for a knowledge of the way of salvation; yes, even lost youth like the noble young Timothy who in his childhood was pointed to Christ through the Holy Scriptures which were able to make him wise unto salvation.

Jesus came to seek and to save the lost of His own nation and kindred, but to His own disappointment and to their sorrow they rejected the one who could give them life, light, and redemption. Even though "The people that walked in darkness have seen a great light," Isa. 9:2, yet when He came unto His own they received Him not, John 1:11. Their rejection of the

Messiah brought blindness to their nation. May we pray that their darkness will be turned to light through our Gospel witness to them. May our testimony aid God in hastening the day when the fullness of the Gentiles shall come in that they may be saved. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Jesus came to seek and to save lost mankind today. Lost men like Maurice O'Connell who lost his sins and found a Saviour at Ft. Wayne, Ind., later becoming a pastor and bishop in the church. Lost women like Emma Habig who also found Christ at Ft. Wayne, Ind., Mission; dedicating her life to God and becoming the wife of C. C. Culp, a pastor and evangelist in the church. Lost youth like B. Charles Hostetter who forsook a life of sin and worldly glory to dedicate his life to Christ and the church. Jesus came to seek and to save lost Jews like Frank Sturpe and Josef Herschowitz who found Christ as their Messiah and Lord. Yes, Jesus came to seek and to save lost men and women such as you and me. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," I Cor. 6:11.

When the angel announced to the blessed Virgin Mary that His name should be called "Jesus," it was clear that He was destined to bring salvation to untold millions of lost mankind, who in order to be saved must believe on His name.

Jesus Came to Bring Peace and Good Will to Men

It was the shepherds nearly 2000 years ago who first heard the angels' proclamation of "Glory to God in the highest, and on earth peace, good will toward men." It is only He, the Prince of Peace, who can bring lasting peace into troubled hearts or into a war-torn world such as we have today. These "unnecessary wars" and futile attempts of mankind to bring peace into a world torn by hatred, greed and lust will never produce the desired results nor reach the goals intended by carnal man in a world that is anti-Christian. Just recently *Our Hope* gave a unique description of the prominence given the suffix "less" attached to many of our words today. There are smokeless powders, iceless refrigerators, fireless cookers, wireless telephony and telegraphy, hammerless guns, skidless tires, drugless methods of healing, and other things. In religious things we have a bloodless Gospel, a spiritless ministry, and a powerless church, and now a peaceless world is trying to produce a warless world.

Peace among nations must begin with peace in the hearts of individ-

uals. Faith in the finished work of the Lord Jesus Christ brings justification and peace that is so much needed and so much sought by all men in all nations of the world. In one sense we are all alike, whether we be dictators on thrones or peasants on hillsides; whether we be professors in universities or students in schools of learning; whether we be the owners of millions or paupers in the slums, we are alike in that our souls desire to be at peace with our Creator.

The joy that comes with the peace that Jesus brings is best understood when seen in the hearts of those receiving it. A little girl came downstairs one morning singing, "Happy birthday to you." The mother hearing it said to herself, "Daughter is getting things mixed up a bit; for this is Christmas, and not the birthday of anyone in our family." But as the child went on singing, "Happy birthday, dear Jesus, happy birthday to you," the mother smiled and knew the child was not confused.

When Christ is received and given first place in the heart and life, then lasting peace abides. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John 14:27. And again He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulations: but be of

good cheer; I have overcome the world," John 16:33.

At this happy season of the year may we resist the temptation to give Christ and His teachings second place; but may we enthrone Him as King of our lives, and give Him first place in all our activities.

Sel. from Christian Monitor

GOD KNOWS WHY

Dear child, dear child, we can-not
always know

Why sorrows to us come, and pleasures from us go;

Why oft we fail when hardest we
do try.

But God knows why, but God
knows why,

And we shall understand it by and
by.

The poor we see about us every
where;

The rich and gay, who know no
want nor any care;

Upon His justice we must all rely

For God knows why, for God
knows why,

And we shall understand it by and
by.

In patience we must live until the
end,

And to the suffering ones a help-
ing hand extend;

With His just plans we ever must
comply.

For God knows why, for God
knows why,

And we shall understand it by and
by.

We walk in darkness, but He
clearly sees;

Unfolds before our minds His
method by degrees;

Re-pays our duty with a home on
high,

For God knows why, for God
knows why,

And we shall understand it by and
by.

Sel. by Bessie Shaffer

THE STRUGGLE

WHY this struggle with wrong?

Why is it so easy to do wrong, and
so hard to do right? Sin and right-

eousness are opposed to each other.
Light and darkness can not dwell

together. Inherent sin is ever seek-
ing for preponderance in our lives,

and as long as we trust in our own
strength, we will fail in our strug-

gle with the adversary.

Jacob struggled all night with an
unknown antagonist. He was lab-

oring, by his own devices to be de-
livered from the consequences of

former fraud, but failed. In the
morning the Lord revealed himself

to him and crippled him. Then it
was that Jacob longed for some-

thing more than earthly prosperity.

He ceased to struggle in his own
strength, and received the blessing

in answer to his brief, importunate prayer,—the striving of a soul hungering and thirsting after righteousness. "I will not let thee go except thou bless me." It was after he had yielded his whole being to God that he was called, "Prince with God." Our lives must help in our prayers. God does for us what we can not do for ourselves.

Sel. by Montez Sigler.

REVELATION 1:1-18

One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said, "Let me have one clasp of your all-conquering hand before I go; and then I can do it." Seek the clasp of Christ's hand before every bit of work, every hard task, every battle, every good deed. Bend your head in the dewy freshness of every morning, ere you go forth to meet the day's duties and perils, and wait for the benediction of Christ, as He lays His hands upon you.

Sel. by Sis. Eileen Broadwater.

What we are is God's gift to us; what we make of ourselves is our gift to God.

We can't spell "Gospel" without "go," we can't say "brothers" without "others." The true test of our spiritual lives is our attitude toward the lost.

THE CHRISTIAN TRIP

Brethren in the Lord,
Children of the King,
Marching ever onward
Joyfully we sing.

Sing a song of triumph
As we journey on,
To our heavenly mansion
In our home beyond.

There to live forever
In that home above,
With Christ our blessed Saviour,
Enfolded in His love.

Safe in the arms of Jesus
And on His bosom rest;
Safe and secure in heaven
And be forever blest.

When Christ we'll live forever
In that bright home above,
And there we'll be together
Where all is peace and love.
Sel. by Sister Brumbaugh.

SUNDAY SCHOOL LESSONS FOR JANUARY 1967

PRIMARY LESSONS

- Jan. 1—Baby Jesus in the Temple.
Numbers 3:13, Luke 2:21-39.
Jan. 8—Mary's Little Boy. Luke
2:40, Matt. 2:13-23.
Jan. 15—A Big Boy. Deut. 6:3-7,
Psa. 119:97, Luke 2:40-52.
Jan. 22—At Matthew's Dinner.

Matt. 9:9-13, Mark 2:13-17,
Luke 5:27-32.

Jan. 29—At Peter's House. Luke
4:14-31, 38-40.

ADULT LESSONS

Jan. 1—The House on the Rock.
Matt. 7:15-29, Luke 6:46-49.

Jan. 8—New Cloth. Matt. 9:10-17,
Mark 2:18-22, Luke 5:33-39.

Jan. 15—The Fig Tree. Matt. 23:
32-51, Mark 13:24-37, Luke
21:25-38.

Jan. 22—Parable of the Mustard
Seed. Matt. 13:31-32, Mark
4:30-41, Luke 13:18-35.

Jan. 29—Parable of the Sower.
Matt. 13:1-23.

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JANUARY 1967

WISDOM

Memory verse, Psa. 111:10, "The
fear of the Lord is the begin-
ning of wisdom: a good under-
standing have all they that do
his commandments: his praise
endureth forever."

Sun. 1—James 1:1-11.

Mon. 2—Prov. 1:1-23.

Tues. 3—Prov. 4:1-14.

Wed. 4—Prov. 8:1-12

Thurs. 5—Prov. 9:1-15.

Fri. 6—Prov. 19:19-29.

Sat. 7—Prov. 23:12-28.

Memory verse, Prov. 1:7, "The
fear of the Lord is the begin-
ning of knowledge: but fools
despise wisdom and instruc-

tion."

Sun. 8—Job 11:1-20.

Mon. 9—Job 28:12-28.

Tues. 10—Eccl. 1:1-18.

Wed. 11—Eccl. 7:1-29.

Thurs. 12—Prov. 3:13-29.

Fri. 13—Prov. 2:1-22.

Sat. 14—Job 15:17-35.

Memory verse, Psa. 32:8, "I will
instruct thee and teach thee in
the way which thou shalt go:
I will guide thee with mine
eyes."

Sun. 15—Eccl. 10:1-20.

Mon. 16—I Cor. 12:1-7.

Tues. 17—Eph. 1:18-23.

Wed. 18—James 3:1-18.

Thurs. 19—Psa. 119:97-104.

Fri. 20—Jer. 51:15-24.

Sat. 21—Deut. 4:1-24.

Memory verse, Prov. 9:10, "The
fear of the Lord is the begin-
ning of wisdom: and the knowl-
edge of the Holy is understand-
ing."

Sun. 22—I Cor. 1:17-31.

Mon. 23—I Cor. 3:16-23.

Tues. 24—Col. 1:9-17

Wed. 25—Rev. 13:1-18.

Thurs. 26—Exodus 31:1-18.

Fri. 27—I Kings 4:20-34.

Sat. 28—I Chron. 22:11-19.

Memory verse, Prov. 14:6, "A
scorner seeketh wisdom, and
findeth it not, but knowledge
is easy unto him that under-
standeth."

Sun. 29—II Chron. 1:7-17.

Mon. 30—Daniel 2:19-30.

Tues. 31—Isa. 33:1-12.

